

# The Holy Cross Magazine

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## HOLY CROSS MAGAZINE

WEST PARK, N. Y.

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Faithfully yours,

HOLY CROSS MAGAZINE



# The Holy Cross Magazine

June



1947

## The Christian in the World Today

THE CHRISTIAN VOCATION

By THE RIGHT REVEREND C. AVERY MASON, S.T.D.

If you look up the word "vocation" in a dictionary you are apt to find it defined as "a calling, a career, particularly a religious vocation." Such a definition really doesn't help much, for it leaves out the questions, why, no, why, what? Who are these people who are called to do particular work? Are they professional people, business men, shoemakers, truck drivers? Above all, why should wearing a clerical collar backward or wearing a nun's habit be thought of as Christian Vocation? Finally, what is the call? Who gives it?

Questions of this kind bother me when considering what Christian Vocation means today. To try to discuss the matter, I'm afraid we shall have to start at the beginning and that is not easy. Some clever writer has put it this way: "This generation

knows the last word about everything, but the first word about almost nothing." One might go on and say, this generation assumes that human values as we now see them have always been the same; and in this regard also this generation is wrong.

What is the value of individual man? We say he has value in himself but have previous generations had that belief? The truth of the matter is that pre-Christian generations did not place upon individual man the same value we place upon him. Furthermore, our children's children will not place upon individual man the value we place upon him should they lose contact with the Christian Faith. We are like children of a happy Christian family who assume that because our mother and father and our sisters and brothers have a mutual

regard and Christian respect for each other, therefore all parents and all children everywhere have the same regard; and this, simply isn't so. As a young lay-reader in the Church, it came as quite a shock to me when in a midwestern mission I heard a boy say he didn't want to have anything to do with a Father God, for, said he, "any God who is like my father isn't much good." Unchristian and pre-Christian peoples do not place upon the individual the same value Christians do. And unless the individual has a value there is no point in seriously discussing Christian Vocation. Karl Adam reminds us (*Christ, Our Brother*, page 99) that, "Seneca, for instance, is eloquent on the full human rights of slaves and yet cannot refrain from comparing a slave with a watch dog and encouraging us to



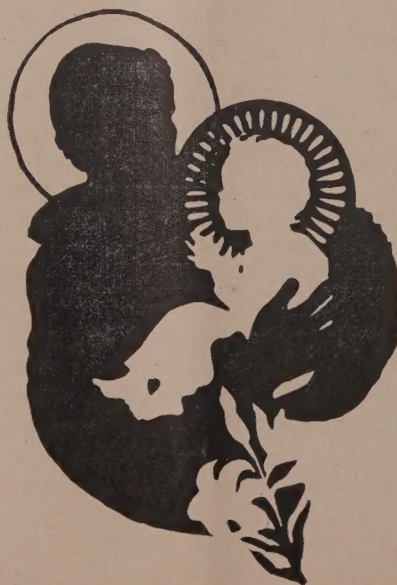
regard them similarly." At another point he says this (pages 96-97): "But Jesus the great Divine Teacher did not only discover God to men; it is His further redemptive achievement that He revealed the mystery of man. From Jesus we first learnt what man is in himself, and what we men are for one another.

### What Is Man?

"And first, what man is in himself, a knowledge that was utterly hidden from the ancient world. For in the great despotisms of the ancient East the ruler alone was truly and fully a man. Upon him all other men depended for their existence and for the conditions of that existence; before his supreme power there was no such thing as personal rights or individual values. And in the ancient republics of Greece and Rome, the life of the individual citizen was wholly subordinated to the interests of the city-state, apart from which it had no substance or significance. This collectivist conception of human existence is to be found also in the Old Testament. In the most ancient period the heads of the great families, the patriarchs, were the true subjects of right, or legal persons; the members of their families were merely objects of right, little better than chattels. Later on the place of the patriarchs was taken by the kings, who exercised an absolute authority; with the critical preaching of the prophets in some measure counter-balancing and mitigating their absolutism. So also in the Old Testament it is not the individual Israelite who enjoys the privileges of the Covenant, but the people of Israel or their king. It is not till close on the time of our Lord's coming that we discern any traces of a personal faith and a personal piety. In our Lord's time the true heirs of the kings of Israel were the propertied classes of the Sadducees

and Pharisees, and these classes had exclusive possession of human rights, in contrast with the unprivileged masses of the poor and lowly. To these poor, disinherited folk belonged also the 'sinners,' by which was meant not people who were far from God, but people estranged from the law, who in the stress of life and daily toil could not find time and opportunity to fulfil every tittle of the law in the manner of Pharisees."

Against this background the person and preaching of our Lord stand out boldly. He was fully man and the rights, privileges, and integrity we now claim for men are His bequest. The treatment our Lord accorded individuals, his constant reference to individuals, and above all the way he called individuals from the world into the Church, His Body, was a break with tradition. It was a break with tradition, but I seriously doubt that it was a break with God's original planned creation. The individual worth we personally have comes to us not because we are the latest step in an evolutionary ladder reaching up to nowhere. Our worth comes to us from Jesus Christ—



St. Anthony of Padua, June 13th

fully God and fully man. Not only is this true for us who are Christians—it is also true for every living soul. The modern pagan who talks about rights and dignities for man, yet denies the validity of Christ's revelation, is talking nonsense. To define a vocation as a "calling" without reference to any being or person who might have issued the call is perfect proof that man is not after all such a *reasonable being*. Certainly, if we think about it, it is a matter at all, we ought to see that secular life really offers no place in its structure, rights, and prerogatives in terms of vocation. If life itself is not from God and responsible to God, then it follows inevitably that the masses of people will determine their policies and beliefs on a basis of expediency. The main questions will be: what method of dealing with individuals, of dealing with world, of dealing with economics will fit our immediate needs? These are the questions a secular society will ask itself. The questions of ultimate justice and right are beside the point. In the words of Luman Shafer (*The Christian Mission Today*, page 42), "It is no longer possible to find authority for action in a belief in God, the nation must make arbitrary decisions as to purpose and value. It must fix for itself its own idea of what is for its own highest good. In America the state must consciously choose democracy as the way to be preferred and must educate for it. The reasons for choosing democracy as the best way of life, from this view, are not to be found in any basic or ultimate principle derived from belief in the ordering of the universe by God, whether it is best or not is entirely a relative matter subject to man's own decisions and choices. On this same principle the communist state chooses communism; the Nazi state Nazism; there is no legitimate ground for criticism



system as long as it is the system desired by the group concerned. The ultimate question is not what is right, nor what will be most satisfying in the long run because it is most in harmony with God's moral laws. There is only one question to ask, on this basis of choice: Is it desirable? There is, therefore, little room for argument and small scope for reasonable judgment, since there can be no dispute about tastes."

### Expediency or Right?

To my way of thinking, this last paragraph is the most damning criticism of secular life I can imagine. The only possible meaning the word "vocation" can have in such a society is in terms of expediency from a material point of view. In such a society the so-called inalienable rights of man are a mockery, for how can any right be inalienable in a Godless society can overnight change its taste and in the morning have the power of exacting conformity from every breathing soul?

I am certain that everyone here would wholeheartedly agree with the statement: we did not go away with the absolute right of kings in order to be swallowed up by the absolute right of masses. To devotees of such a society Christian Vocation is non-existent—it doesn't mean a thing. Some of us have come to cherish Bishop Gore's famous sentence, "In God's sight each man and each woman counts for one and no one for more than one, and the worth of each one is infinite." We cherish it because it is both truth and justice, but we cherish it even more for the first three words, "In God's sight." Those are the key words. But in a world of men even those three words will not suffice without the Christian Church. Their full meaning is found only in the Church where we are members one of another in Christ. Secular society

cannot use Bishop Gore's sentence. It simply doesn't know what it means.

Philosophically, we have been dealing with the problem of the *one*. But the problem of the *one* is inextricably tied up with the problem of the *many*. In a secular society it is impossible to deal with the problem of the one alone, as it is impossible to deal with it anywhere alone. Society, as well as individuals, has a right to order its ways. The years of rampant individualism have brought on the present age of collectivism. One of the reasons this is so is to be found in the fact that rampant individualism defines vocation as that act of heeding and following the awe-inspiring voice of one's appetite. By a curious turn of history the rampant individualism of our past generations actually produced collectivism; and though I say so guardedly yet I say it—"This is part of God's doing." For, since God made man so that he cannot live by bread alone he also made man so that he cannot live unto himself alone. It may hurt us to say it but the truth is, Communists, Nazis, and the budding totalitarians in our own country have at least this in common: they are living, working, and in some instances dying, for something bigger than themselves. For them to conquer a society of rampant individualists is a simple task. Though we disagree with 99 per cent of what they stand for, yet we must agree that in the one per cent that is left many of them are superior to some of us in that they have to a degree a sense of vocation. They feel a call outside themselves and heed it. In this sense they are religious—they worship—give themselves to a power outside and greater than themselves. Man will not permanently live in a state of anarchy—his very nature demands an ordering of society.

It was from the world that our

Lord called men. He called them out from the world of lesser and evil standards into His Body, the Church. Christianity has always meant that. The Christian life has always been a vocation in this sense—it has been God calling whom He will from the world into a new life in the Fellowship. This is the fundamental meaning of Christian Vocation—this much applies to each Christian and has always applied. One might say that if a person truly sees and believes he has been reborn into a new life in the Church the question of particular vocation in the Church will take care of itself. Canon Hodgson puts it this way (*The Doctrine of the Trinity*, page 65): "Historic Christianity is the acceptance of the adopted sonship of God in Christ, the realization of a vocation to the status of co-worker in creation. The depth of the richness of the Divine Being may be such that He will always be to us a tremendous mystery, but it need never again be that utterly impenetrable mystery of a wholly other. The Godhead may be that to men who stand and gaze upon it, so to speak, from without; but we have been taken within, to look out upon the world around us with the 'mind of Christ'."

### Service Within and Without

As we think of ourselves called within the Body of Christ and realize that the Body must be made perfect in every way, we see that the help we can give is internal. To this extent the Christian Vocation is the work of making the Church herself perfect. To use a different figure, Christian Vocation is a call to certain people to enter the Kingdom of God here and now and having entered to work without ceasing to bring every personal and corporate area of life under loving obedience to the King. This internal perfection of the



Church will also be sought for so that the outside world may look at her and say—if they are thinking of her corporate nature—“There is God’s Kingdom.” If they are looking at us they will say—“Those people are citizens of God’s eternal Kingdom.” So much for the moment about the internal aspect of our Christian Vocation.

There is also an external aspect to Christian Vocation. Having been called within Christ’s Body we are immediately sent out into the world. When Christ calls us from the world in Christian Vocation, he does not call us to a life unrelated to the world. Our call is in a sense an apostleship, “Then said Jesus unto His disciples, If any man will come after me, let him deny himself and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall save it.” (Matthew 16:24). We are to be followers of Christ. Where did He lead? Straight to a cross. Though the crucifixion of Christ took place but once in history there is a real sense in which the Church and all who have vocation within Her must continually be crucified. Christian Vocation means that corporately we are continually offering ourselves as a means of saving men and women from the world. Christian Vocation means that the Church as a Body goes out to meet the sin and evil of the world in their lair and in the name of Christ denounces them. Yea, even further than that, it means that the Church seeks by every Christ-like method to win other human souls away from the clutches of the world itself. A man is indeed a fool if he thinks that the princes of wickedness in this world will take such treatment lying down. Hence, Christian Vocation for us all is warfare. We fight against the power of Satan, not like guerrillas, but

like a disciplined army, the Host of Heaven. Our futility in the past and at the present is that we thought the battle was an entirely personal matter. Overestimating our power we were led into a trap and there too frequently overcome or beaten to a standstill. If you doubt this, think over your various Lenten or New Year’s resolutions and count your defeats. In a sense, when we do this, we are like a soldier who sits plainly atop a telegraph pole sniping at a surrounding army which numbers millions, and wonders why he is hit hard and frequently. Christian Vocation is not an isolated condition—it is a corporate strength. Many a priest and layman has been sorely tried in his faith because he thought Christian Vocation meant that he was alone in the battle against the world, the flesh, and the devil.

The businessman who has a sense of Christian Vocation wants to earn an honest dollar and do an honest day’s work. Too often (if he thinks of Vocation as an entirely personal matter) he finds himself up against odds he cannot match. What is the result? Disillusionment, weariness, and rationalization come to visit this man and lend their evil counsel. Soon we hear him use the phrase, “Business is business,” which incidentally doesn’t mean a thing, any more than to say “an egg is an egg,” or “a day is a day.” “Business is business” doesn’t mean anything by itself, but it implies a hideous divorce of the sacred from the secular. It implies that a human life can be clearly cut in half—one half sacred (the half we pray with), the other half secular (the half we work with). Laymen can say the same sort of thing about the clergy and other groups of laymen, for the condemnation hits us all. We are children of an age which has inherited a stress on individualism to the extreme.

In the second half of this lecture I am going to try to outline some ways in which the corporateness of Vocation may be made more apparent in life today. It is sufficient here to point out that Christian Vocation is internal in the sense that it is a call to the perfection of the Church. It is internal in the sense that it is made upon the assumption that the Body of Christ is a dynamic force in the world, not a passive collection of beaten souls who know no hope nor the meaning of the word “Power.” “And I will give the Father, and he shall give us another Comforter, that he may abide with you forever: even the Spirit of Truth.” (John 14:16)

### Our Function as Members

Now let us look at Christian Vocation and see what it implies about human beings. If we are the Body of Christ, then it would seem that there are millions of functions which we as members must supply. Furthermore, if we are the Body of Christ in our generation and in every generation is drawn from the world of men then it would seem that the tiny untutored infant had within him the natural elements which were to be a vital part in the Body of Christ when tutored. Even further, since there are no two of us exactly alike it would appear that each of us is an element without which the Body of Christ would be incomplete. Therefore, this doesn’t sound low.

God in His wisdom is constantly rebuilding the Fellowship of the Church for each generation. He saw in you and in the elements which were necessary. In fact, He endowed each of us with abilities which no one else had to an identical degree. He brought us by Baptism into His Son’s Body. Our Blessed Lord reminds us that He chose us—we do not choose Him. It does this conviction about C



n Vocation do for every  
 eathing soul? It gives to every  
 n a dignity which mankind  
 l not previously possess. The  
 converted are looked upon as  
 ings whom God made with a  
 tural value which if trans-  
 med by His Grace at Baptism  
 ould enrich the Body of Christ.  
 e converted are looked upon  
 the necessary elements of  
 rist's Body in time and  
 ce. It means that you and I  
 ve been given a dignity in  
 rist's Body which we could  
 ver have otherwise. It is a dig-  
 y no man can take from us for  
 man bestowed it. The most  
 illiant and the most dumb, the  
 ighest and the poorest, the Priest  
 d the charwoman all have a  
 ace and a function in Christ's  
 dy. It is dangerous to think in  
 rms of superiority and inferior-  
 y as they refer to the members.  
 l are essential for complete-  
 ss. The hand is no more im-  
 rtant for completeness than is  
 e ear or foot. May I use a

homely illustration?—one of  
 Aesop's Fables. "One fine day it  
 occurred to the members of the  
 body that they were doing all the  
 work while the stomach was get-  
 ting all the food. So they held a  
 meeting, and after long discus-  
 sion, decided to strike until the  
 stomach should take a proper  
 share of the work. So for a day or  
 two, the hands refused to take  
 food, the mouth refused to re-  
 ceive it, and the teeth had no  
 work to do. But after a day or  
 two, the members began to find  
 that they themselves were not in  
 a very active condition: the



## Trinity Sunday

By CARROLL E. SIMCOX

The articles in this series of homilet-  
 ical interpretations of the Prayer Book  
 papers are being prepared with a view  
 to possible publication in book form.  
 Other Simcox, the author, requests  
 that the clergy who read them in THE  
 LLY CROSS MAGAZINE feel free to give  
 in their criticisms and suggestions.  
 Address: St. Francis House, 1001 Uni-  
 versity Avenue, Madison, Wis.) Sug-  
 gestions as to illustrations and quota-  
 tions will be especially appreciated.

THE preacher's task on Trin-  
 ity Sunday is hard enough  
 as it is. The Prayer Book  
 Epistle and Gospel do not make  
 any easier. The Roman missal  
 has Romans 11:33-36 for the  
 Epistle and Matthew 28:18-20  
 for the Gospel: both very short,  
 and admirably to the point. Es-  
 pecially is this true, it seems to  
 me, of the Roman Epistle: St.

Paul's outburst of adoration at a  
 mystery too deep for words:

"O the depth of the riches  
 both of the wisdom and knowl-  
 edge of God! how unsearchable  
 are his judgments, and his ways  
 past finding out! For who hath  
 known the mind of the Lord? or  
 who hath been his counsellor? Or  
 who hath first given to him, and  
 it shall be recompensed unto him  
 again? For of him, and through  
 him, and to him, are all things:  
 to whom be glory for ever.  
 Amen."

The preacher could read this  
 brief passage as a text and then,  
 after a simple but reasonably  
 comprehensive exposition of the  
 doctrine of the Trinity, go on to  
 establish the fact that the Blessed  
 Trinity is not to be explained

hands could hardly move, the  
 mouth was parched and dry,  
 while the legs were unable to  
 support the rest. So thus they  
 found that even the stomach in  
 its dull, quiet way was doing  
 necessary work for the body, and  
 that all must work together or  
 the body will go to pieces." (Re-  
 ferred to by Gerald Ellard, S. J.  
 in *Christian Life and Worship*.)  
 In such a body the only test of  
 merit is the completeness with  
 which the elements function to-  
 gether to carry out the dictates of  
 the mind. So it is with our voca-  
 tion in the Body of Christ—the  
 Church. In this sense the most  
 monotonous daily task of office,  
 factory, or home can have deep  
 significance if it is thought of as a  
 Christian Vocation. Let us not  
 forget that Vocation is *internal*.  
 The individual himself can find  
 completeness in the Body of  
 Christ. Vocation is also external  
 in the sense that together Chris-  
 tians show forth Christ to the  
 world.

but to be adored.

But since our Prayer Book has  
 two other propers we must ex-  
 amine the preaching possibilities  
 in them.

### The Epistle

Revelation 4:1-11.

If any effort is made to ex-  
 pound the details of this passage  
 naught but confusion can pos-  
 sibly come. The essential truth  
 behind all the apocalyptic im-  
 agery is that the essence of the  
 life of Heaven is perfect and un-  
 ending adoration of God, whom  
 the heavenly host and the re-  
 deemed behold face to face.  
 Their highest joy is the praise of  
 their God. It follows that if we  
 pilgrims are moving Heaven-  
 ward now it is because we are  
 growing daily in the joy of adora-



tion while we are yet far off from that Temple not made with hands wherein the perfected souls serve Him day and night.

The idea needs stressing with American Christians. We tend to think of *service* rather than *adoration* as the chief joy of the Christian and our chief means of doing God's will. What we need to get hold of is the fact that true adoration is itself service—indeed *the perfect service of God*.

Baron von Hügel once said "Religion is adoration." Of all the countless definitions of religion that have been proposed that probably has as much in it as any, and Trinity Sunday is a good time to think our way down into it and all the way through it.

If the preacher chooses this theme he may begin with the point that the most effective servants of God are always found to be the most effective adorers of God: the Christian draws his strength for action from adoring contemplation. Compare Martin Luther's practice of getting up an hour earlier than usual, for an extra hour of prayer, whenever he knew he had an especially busy day ahead of him.

### The Gospel

St. John 3:1-15.

This is certainly not an obviously "Trinitarian" scripture; but if we begin with the Incarnation in our thinking about the Blessed Trinity this dialogue between our Lord and Nicodemus will provide the necessary material for meditation.

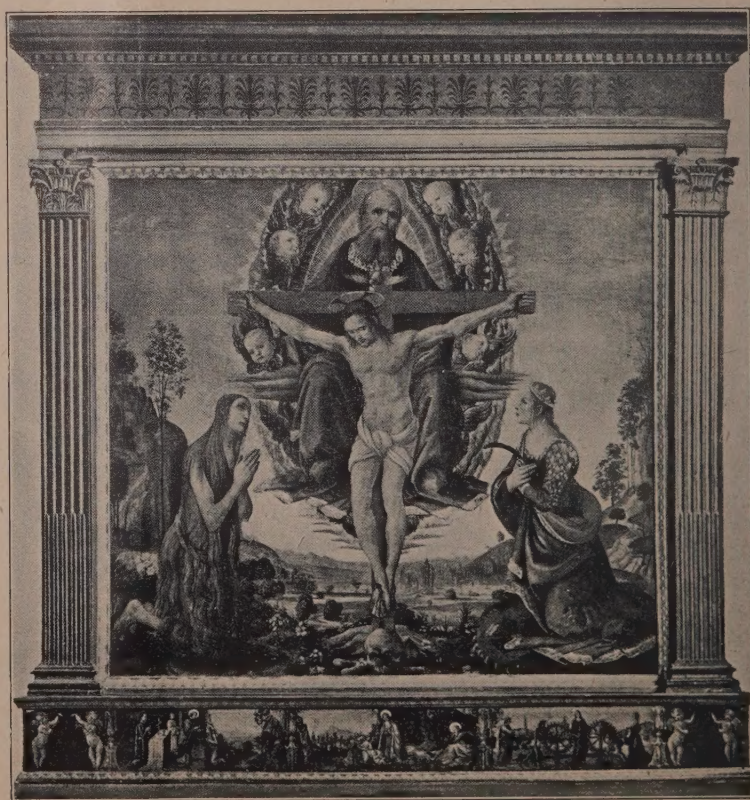
Nicodemus is instructed by our Lord that neither he nor any man can "climb the heavenly steepes to bring the Lord Christ down," or to explore the Godhead. Unless we are willing to accept Christ's revelation and testimony of "heavenly things"—i. e. the truth about God—we must walk in darkness. No doubt it would be a mistake to devote the entire sermon on Trinity Sunday

to the subject of revelation and reason. But the central fact of our faith, that God shows us Himself in Christ and that in Him we see "all the fulness of the Godhead bodily," must certainly be plainly declared and clearly taught to all God's people. This isn't by any means a "merely theological question." The simplest Christian must see God in Christ.

Then there is the activity of the Spirit. Why is it, the common Christian may wonder, that God so often acts in ways so contrary to our human expectations and "sense of fitness?" "The wind bloweth where it listeth . . . so is every one that is born of the spirit." *Omnia exeunt in mysterium*. But this does not mean that God moves in capricious, arbitrary or irrational ways. If we were rational enough we should see God's rationality. Trinity Sunday is a very good time for orthodox Christians to declare, not how much they know about

God but how little they know about God! The doctrine of the Trinity itself is a remarkably modest, cautious, unpretentious doctrine. It asserts only the fact about Himself which God has shown us, and asserts just as positively the ultimate inscrutability of the Godhead. Our Lord's comparison of the Spirit of God to the blowing wind indicates the truth that when we are "born of the Spirit" we are not miraculously endowed with perfect knowledge of all mysteries. Being thus supernaturally borne again we are also borne along the current of the Spirit; though we ourselves may know whence we come and whither we go, we believe in the infallibility of God the Holy Ghost and are well content to go with Him whithersoever He carries us. This is the ground of Christian trust and confidence.

It is not only the intellectual in the congregation who need be reminded that we are not



*The Trinity—by Il Graffione*



ition to pass judgment upon  
l's ways of doing things, that  
ways are not as our ways nor  
thoughts as our thoughts. Al-  
st everybody, especially when  
tarted and frustrated by God's  
asal to answer his prayers as  
directs, is tempted to lose pa-  
nce with God and to wonder  
He knows what He is doing. I  
ve heard complaints on this  
re from people who certainly  
l little inclination to—or  
son for!—intellectual conceit.  
e Wind of the Spirit “blow-  
where it listeth”—not because  
doesn't know where It is going,  
t because It *does* know. God  
ows what He is doing, we don't.

### Homiletical Suggestions

Here it might be well to lead  
with some “don'ts.”

1. Don't undertake a metaphys-  
l demonstration of the Tri-  
e Mystery. All that needs to be  
d under this head, and all that  
imately can be said, is (a) that  
d is One; and (b) that God  
s revealed Himself to us in  
ree Persons. There is no  
mathematical absurdity” here:  
od is indivisible, but in Him  
e *distinctness* of each of the  
ree Persons does not imply  
*parateness*. Unity-in-diversity  
impossible among men because  
e are both finite creatures and  
ful creatures. For instance:  
e fact that I am an “individ-  
l” and also a man means that I  
n never be completely “one”  
ith another individual, because  
ch one of us has, as we say, “a  
ill of his own.” And we mean,  
hen we use that phrase, a self-  
ntered will. It is, then, our sin-  
lness and finiteness that makes  
unity-in-diversity and diversity-  
unity impossible among us  
en, at least in our present con-  
tion. But these conditions of  
urse do not exist within the  
odhead.

2. Don't undertake to ground  
our pet political or economic  
eory in the doctrine of the

Trinity! A good deal of ingenious  
balderdash has been said and  
written by Christians with radi-  
cal political and economic views  
on the “sociality” within the  
Godhead as a divine charter, and  
even blue-print, for a socialist or-  
der among men. One such scribe,  
for instance, takes the fact that  
there is not “any difference of in-  
equality” among the Persons of  
the Godhead as proof that only  
socialism can be tolerated upon  
earth by true Christians. The  
man in the pews—if he follows  
the argument at all—is going to  
wonder “since when” did men  
become capable of being as God.  
He is going to wonder, too, how  
the inevitable socialist suppres-  
sion of individual liberty can ac-  
cord with the divine pattern of a  
union of glad and loving *wills*  
within the Godhead. The basic  
truth which these Trinitarian so-  
cialists caricature is, of course,  
that there can be unity among  
men to the extent, and only to  
the extent, that our concord of  
mind and spirit is like unto the  
Triune God's. Beyond that we  
cannot reasonably go in the in-  
terpretation of the social impli-  
cations of the doctrine of the  
Trinity. But this truth is vastly  
important, and ought to be  
driven home.

### Positive Suggestions

1. Man's highest activity,  
which he may share with the  
company of heaven, is adoration.  
“Religion is adoration.” But true  
adoration, the service of the  
heart, demands the service of the  
hands, the mind, and even the  
lowly lips.

2. God is the *Mysterium Tre-*



*mentum*. But He has shown us  
enough of Himself to suffice for  
our present needs and to assure  
our salvation if we avail our-  
selves of what He *reveals* to us  
through the Son and *gives* us, of  
sanctifying grace, through the  
Holy Ghost.

3. There is no better sum-  
mary statement of what we really  
believe about the Trinity than  
that of the Prayer Book Office of  
Instruction:

“First, I learn to believe in  
God the Father, who hath made  
me, and all the world.

“Secondly, in God the Son,  
who hath redeemed me, and all  
mankind.

“Thirdly, in God the Holy  
Ghost, who sanctifieth me, and  
all the people of God.

“And this Holy Trinity, One  
God, I praise and magnify, say-  
ing, Glory be to the Father, and  
to the Son, and to the Holy  
Ghost; as it was in the beginning,  
is now, and ever shall be, world  
without end. Amen.”

If you decide to preach a soli-  
dly doctrinal sermon, why not  
simply take this, and take it  
apart? If you do, don't overlook  
the following points, for they are  
important: (a) we *learn* to be-  
lieve in the Holy Trinity. We  
learn to believe in God by adora-  
tion and faithful service. (b)  
The social implications of this  
belief are specifically set out in  
such phrases as “all the world,”  
“all mankind,” and “all the  
people of God.”

### Illustrations and Quotations

A. ON THE INSCRUTABILITY OF GOD.

“Dangerous it were for the  
feeble brain of man to wade far  
into the doings of the Most High;  
whom although to know be life,  
and joy to make mention of his  
name; yet our soundest knowl-  
edge is to know that we know  
him: and our safest eloquence  
concerning him is our silence,  
when we confess without con-  
fession that his glory is inexpli-



cable, his greatness above our capacity and reach. He is above, and we upon earth; therefore it behoveth our words to be wary and few."

—Richard Hooker, *Laws of Ecclesiastical Polity*, Book 1.

"Methinks there be not impossibilities enough in Religion for an active faith. . . . I love to lose myself in a mystery, to pursue my Reason to an *O altitudo!*"  
—Sir Thomas Browne, *Religio Medici*.

(This familiar dictum of the wise old Christian medico of three centuries ago might be used to show how the truly God-fearing and God-loving soul craves mystery in Divinity rather than asking that God should be an open book.)

"Within His unique Being there must for ever be something which is the counterpart of that loving interaction of subject and object, that communing of soul and soul in love, which to us is possible only in a society of persons and a universe of things. Only in symbol can we name this supra-personal Personality. And no symbol is suitable which does not suggest a mystery inscrutable—beyond logic, beyond conception, beyond imagination. Such a symbol, saturated through age-long use with worshipping associations is the Three in One and One in Three, a symbol arithmetically absurd, representative-ly apt.

Holy, holy, holy! though the darkness hide Thee. . . .

God in three persons, Blessed Trinity!

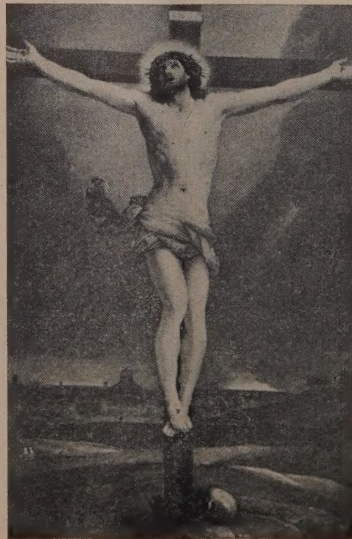
"But, if the doctrine of the Trinity seems to make vivid to us the dark mystery of the transcendent 'otherness' of God, that of the Incarnation gives us back the vision within the darkness of a luminous centre. Christ is 'the image (*eikon*) of the invisible God.' In Him 'the Word is made flesh'—the meaning of the Infi-

nite is spoken out. In that life and death is reflected, as in a mirror, the face of God."

—B. H. Streeter, *Reality*, by permission of The Macmillan Company.

#### B. ON KNOWING THE THREE-PERSONAL GOD THROUGH PERSONAL EXPERIENCE WITH HIM.

"An ordinary simple Christian kneels down to say his prayers. He is trying to get in touch with God. But if he is a Christian he knows that what is prompting him to pray is also God: God, so to speak, inside him. But he also knows that all his real knowledge of God comes through Christ, the Man who was God—that Christ is standing beside him, helping him to pray, praying for him. You see what is happening. God is the thing beyond the whole universe to which he is praying—the goal he's trying to reach. God is also the thing inside him which is pushing him on—the motive power. God is also the road or bridge along which he is being pushed to that goal. So that the whole threefold life of the three-personal Being is actually going on in that ordinary little bedroom where an ordinary man is saying his prayers. The man is being caught up into the higher kind of life—what



I called Zoe or spiritual life: is being pulled into God, by God while still remaining himself.

"And that is how Theology started. People already knew about God in a vague way. Then came a man who claimed to know God; and yet He wasn't the God of man you could dismiss as a lunatic. He made them believe in Him. They met Him again after they'd seen Him killed. And then, after they had been formed into a little society or community, they found God inside them as well: directing them, making them able to do things they couldn't do before. And when they worked it all out they found they'd got the Christian definition of the three-personal God."

—C. S. Lewis, *Beyond Personality*, by permission of The Macmillan Company.

(What a perfectly magnificent exposition of the doctrine of the Trinity this is, from the standpoint of how it all came about. Why not take the Office of Instruction's statement, then illustrate it à la Lewis, with the ordinary Christian saying his prayers? To God the Father he prays through God the Son he prays, the instance of God the Holy Ghost he prays. We come to know God, as any person through personal dealings with Him, and ultimately in no other way.)

"Batter my heart, three persons God; for, you

As yet but knocke, breathe, shine, and seeke to mend

That I may rise, and stand, o throw mee, and bend

Your force, to breake, blo burn and make me new.

—John Donne.

See also the hymn *St. Patrick's Breastplate*.

#### C. THE TRINITY AND SOCIAL ACTION.

"If Christianity is true—if Jesus Christ was very God of very God made man—and if His p-



and will to sacrifice was an expression in temporal act of the eternal social life of God, then we must inform justice, brotherhood is a fundamental political principle, and the goal of all activity, in the family, in the city, in the nation-state, the world, is fellowship and co-operation. Yes, we may even say, we are bound by prayer, the issue of the Trinitarian being of God is crucial for

the Charter and League or Association of the United Nations now in painful process of being brought to birth. . . . For when we confess the faith of the Church in the Holy Trinity, we affirm our belief that God is Himself the archetype of all community, all fellowship, all love." —C. W. Lowry, *The Trinity and Christian Devotion*, by permission of Harper & Brothers.

## Prayer and the Beatitudes

By ISABEL S. DANNEY

THERE are many definitions of prayer, some quite long and involved and others quite simple. The definition that seems to convey adequately, yet at the same time quite simply the true meaning of prayer is being with God, and knowing the power of God within our own lives. This being with God must be a reality for us—it can be no vague illusion—no wishful thinking on our part if God and His power is to be the dominating influence that would rule our lives in their entirety. God has planted deep within the soul of every man a longing for Him. St. Augustine has said in his confessions, "For Thou madest us for Thyself, and our heart is restless, until it repose in Thee." We are all only too conscious of a restlessness within us, but we are only too unconscious of the fact that we shall remain eternally restless until we find our rest in the only place where it truly is—in God.

For all things that we would undertake there is a first requisite—a beginning. This is quite true of prayer. Prayer is a fine art and it has fine points of technique as have music, painting, literature, and also the mechanical arts. Prayer differs from these arts mentioned in that usually only those who have some talent succeed, yet all human beings have an innate talent for prayer and are bound to succeed if the art is practiced. This first requisite is the desire within the soul for God. We, as human beings, are not responsible for this desire—God Himself is responsible, for He planted the seed of this desire for Him within our souls when He created us. We might say that this desire is the immanent Glory of God



St. Basil, June 14th—El Greco



within us seeking the transcendent Glory of God as He is in Himself. The first requisite for which we are definitely responsible is the will or desire to have faith in God. That is all that is required as a beginning—not even faith—only the will to have faith; for often to us it appears that faith is the thing we lack. We do, however, have the will to desire faith—or the will to reject faith. Even from the very beginning God gives us the power of choice and throughout our entire lives He continues to offer us this power.

### The Sermon on the Mount

In the Sermon on the Mount our Lord sums up all of the things that are necessary for a man to possess as qualities of soul if he would attain the Kingdom. In the beatitudes He makes simple statements as to what a man must do to enter into the relationship of a son to the Heavenly Father. At a first glance these statements that we call the beatitudes have a simplicity of thought and meaning; but as with all of our Lord's statements subsequent glances reveal a profundity of meaning that was not obvious at first. For this reason those who heard His words often found them puzzling and sometimes even trivial at a first reflection, and yet they had the haunting quality of remaining in the memory. These words would mean one thing to the multitude and still another thing to those who hated our Lord and the Truth of which He spoke. These same words had a still deeper

meaning to those who had intimate companionship with our Lord and who loved Him. To these, His words brought Life itself.

In meditating upon our Lord's words as recorded in the gospels we must ever keep in mind that He is the Eternal Word. St. John says, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." The words spoken by the Eternal Word of God, Jesus, Son of God, might be called the facets of the One Word of God, the divine Logos, revealed to the light of human understanding in human terms.

The beatitudes are the statements given us by our Lord defining just what we must be if we would enjoy God as He would have us enjoy Him. They are statements of what we must do and what we must be if we would live in this world as children of God. Of course there are those who will say that they do not wish to be meek, poor in spirit, pure in heart or persecuted for the sake of righteousness, etc. Our Lord defined these people as having ears and hearing not, as having eyes and seeing not. His words fell then, and fall now, upon the ears of these people and they connote the meaning most easily absorbed by their own particular intellects. The deeper meaning instead of penetrating the soul is passed over, its existence unrecognized.

The beatitudes contain all of the directions for the technique of prayer—for all of life that prayer would penetrate—and God would penetrate through every atom of life and be its nucleus. In the midst of the Sermon on the Mount Jesus gave His disciples the prayer which all of Christendom calls the "Lord's

Prayer." What came before prayer was the necessary prerequisite of preparation as to state of a man's soul if he would truly pray this prayer. What follows after this prayer as set forth in the Sermon on the Mount is an explanatory exposition of what man will be and what he will do if he has prayed the "Our Father" as our Lord intended it should be prayed.

### The Presence of God

Using the definition of prayer that prayer is being with God and knowing the power of God within our own lives brings us to the use of human analogy. With human friends there must be mutual faith if the friendship is to be upon any sort of enduring basis. It is the same with God. He has a trust and a faith in us even though we have betrayed that faith and trust countless times. Before a human being becomes truly our friend we must resolve to have faith in him, person, and we must trust him and he in turn must trust us at the beginning of our relationship with God we feel skeptical about Him and His love, by an act of our wills (not our feelings or emotions) we must make an act of faith in Him and His existence. If, in all sincerity we make an act of our wills, very soon He will reward us, and to our incredulous amazement we find that He has given us faith in Him. His love has become our own possession and is an actuality for us. As this has happened (through cooperation with the grace of God) we find that we no longer have to make an act of will in regard to faith. Faith has become part of the make up of our soul and when it is thus ours we wonder how it was that we lacked it. With faith in God comes the desire to know Him more intimately, and in order to know Him so we long to converse with Him in what we call prayer. In prayer we re-





God knows us completely as He knows us long to know Him. With earthly friends whom we have developed a love we realize that with this love came the desire for intimate companionship, and consequently more and deeper love. So, as we come to know God even better, the desire grows within us to know Him more intimately and to learn more and more of His wonder of Himself, the wonder of His awe inspiring glory, the wonder of His infinite love. In our friendship with Him we enter into a closer and more intimate friendship—then love—and finally a love of complete union with Him. This latter we will

find ultimately 'in heaven,' although it may be our privilege to taste of it in this life, if God so wills. It is in the beatitudes that our Lord tells us what we must



do and what we must become if we would have this life of intimacy and love with God.

The beatitudes are more than rules for a vague Utopia in a distant future. They are not rules only for those persons who are disappointed in life; but they are rules for those who are disappointed that their particular lives do not hold all that God would have them hold—and that is Himself. The beatitudes are not only directions and rules for life in Eternity, but they are rules and directions for attaining Eternal Life now in this world and the realization of the complete fullness of Eternal Life in the world to come.

## South India - An Appeal

The following Appeal has been written and sent at the request of the Council for the Defense of Church Principles to the Joint Committee on Church Union in South India.

It has been stated in the Press that the Joint Negotiating Committee proposes to inaugurate the South India Reunion Scheme on September 1st of this year. While we do not challenge the legal competence to do so, we consider it necessary to state our profound conscientious opinion that to take such action now would be a grave error, the cause of much spiritual distress to many Christians of varying traditions, and a hindrance to the promotion of the unity of Christendom. Our reasons for making this statement can be summarized as follows:—

1. The voting at the General Council in January 1945 showed a considerable minority against the scheme. It is particularly to be noted that this was the case in the House of Bishops. In a matter of such far-reaching importance involving as it does the life, faith, and the order of the Church, we have every right to

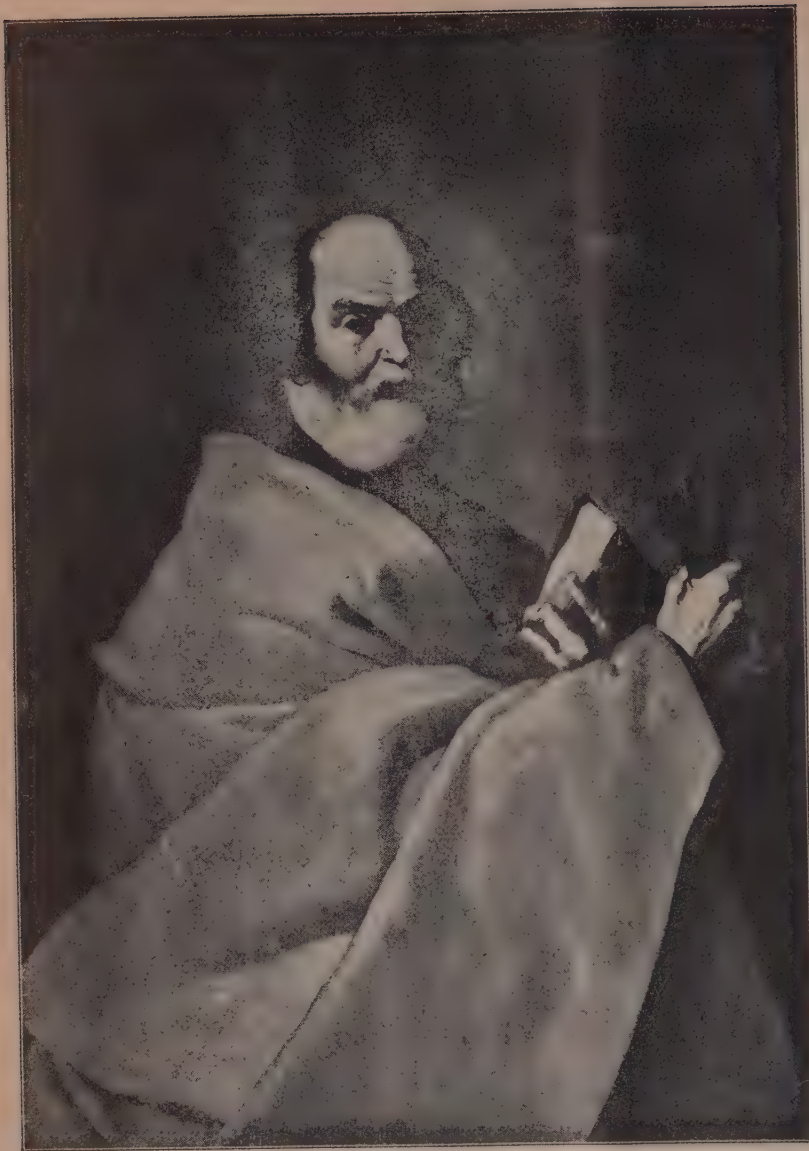
expect if not complete unanimity, at any rate a weighty majority of the bishops immediately concerned; for they are the ultimate guardians of the Faith.

In the recent voting on the interpretation of the Pledge the same thing has occurred. In the House of Bishops the interpretation of the S. I. U. C. was accepted by a majority of one. (Even the value of that is lessened when it is remembered that of the Bishops voting in favour, four were already almost committed to the Scheme.) In the House of Clergy there was only a majority of eight. To inaugurate the Scheme upon such a majority is impatiently to disregard the consciences of the minority, and in our opinion to act in a manner not in accordance with Christian charity, nor indeed with the principles of arriving at the truth. The existence of such a minority should be a warning that the inauguration of the new Church of South India is likely to produce confusion, distress of mind and conscience, and contains all the seeds of future misunderstanding which may well

lead to schism within the new Church itself as well as outside it. History should teach us that the most fruitful cause of schism in the past has been impatience and the disregard of the consciences of others. It is fatally easy to try to move faster than the Holy Spirit Himself.

2. It seems clear that when the Lambeth Conference "encouraged" the Scheme in 1930 it expected that it would come under review again at the 1940 Conference at Lambeth before it was inaugurated. It is now proposed (despite the large minority of Bishops in India who voted against it), to inaugurate the new Church less than a year before the next Lambeth Conference, thus presenting the Conference with a *fait accompli* and raising the question whether different provinces of the Anglican Church will be in communion with South India or not, with the subsequent complications of their relationship to one another. Considering that the Scheme has undergone very considerable changes since 1940—many of which have caused increasing





St. Peter

doubt in the minds of many—prudence would suggest that to delay the inauguration until after the Lambeth Conference of 1948, and to ascertain the opinion of the Conference and to accept its advice, is the wise and charitable course to pursue. While it may be true that for 30 years the matter has been under consideration, this is not very long when we are seeking the way to heal wounds which have persisted for nearly 400 years or longer and when our ultimate aim, under God, is the restoration of the unity of the whole

Church of God.

3. We are strengthened in this opinion when we recall the fact that the Lambeth Conference Consultative Committee declared in 1943 that the changes in the Scheme would make approval by a Lambeth Conference of the present proposals more difficult. Moreover the Report of the Committee of Theologians appointed by the Archbishop of Canterbury cannot be said to give whole-hearted approval of the Scheme, though a majority of the Committee thinks that the Scheme should go forward. The

report shows considerable doubt about particular points, and six important matters upon which it regards as being likely to be essential that amendments shall be made in the Constitution of the Church,—significant enough the first one being “the Statement of the Faith of the Church should be so re-drawn as to place the adherence of the Church of South India to the historic faith of the Church Catholic beyond question.” One member of the Committee regards the Scheme as having deteriorated seriously in its later forms though it now stands he regards it as acceptable.

4. Further, it cannot be denied that the Scheme is based upon a theology now largely discredited among competent scholars. This is particularly true of the theology of the Church, Ministry, and Sacraments in the Scheme. Recent study and working of scholars and theologians of varying traditions and different denominations is leading us to a clearer conception of fundamental truth; showing what is essential and what non-essential; removing misunderstandings; pointing the way to a real unity of faith which is the pre-requisite of any real reunion of separated Christian bodies. In this positive and realistic theology there is great hope, and we believe that it is the answer to the prayers of Christians of all denominations that God the Spirit would lead us back to the Truth and into real unity one with another. It is certain that for the members of various denominations to grasp and assimilate what we are now learning will take time, and it would be a mistake to implement a local scheme of reunion at a moment which is calculated to increase the cause of controversial theology and blur the vision which is opening before us.

5. It appears that the



of such learned and saintly  
 as Charles Gore, Arm-  
 Robinson, Archbishop  
 en, and others, have been too  
 y passed over. We cannot  
 et that Robinson warned us  
 until we were much closer  
 ther in common liturgical  
 ship as well as in the Faith,  
 reconstitution of separated  
 istries under episcopal order  
 ble to break down at the first  
 strain. And further, in grant-  
 away of the episcopal succes-  
 to communities that do not  
 e our deepest convictions as  
 the nature and function of the  
 arch, we shall find that the  
 scopate no longer stands for  
 real Unity at all. "A new  
 sm headed by bishops is a  
 ingency too horrible to con-  
 plate; and a rash external re-  
 on might easily lead to it."

We have further been warned  
 we should not be loyal to the  
 y Church if we accept a dis-  
 ished Sacrament in place of  
 full Eucharist of Catholic  
 quity, and we cannot disso-  
 e the celebration of the Eu-  
 rist from our necessary inter-  
 ation of the Episcopate.

is deep-seated convictions  
 as these which underlie the  
 osition to the Scheme of  
 y earnest Christians, includ-  
 a considerable minority of  
 bishops of the Church of In-  
 Burma and Ceylon, not to  
 tion bishops of other Prov-  
 s of the Anglican Commu-  
 The recent discussion on the  
 rpretation of the pledge does  
 ing to reassure us. It is per-  
 s worthy of record that Dr.  
 rnik, a Roman Catholic the-  
 an, expresses apprehension  
 the Anglican Communion be-  
 tent to look for some vague  
 nula to federate denomina-  
 s and make confusion more  
 founded, and in the process  
 the position she now holds in  
 ing towards reuniting the  
 le of Christendom.

Finally, we are unhappy in

our consciences as to how far the  
 half-million members of the An-  
 glican Church are fully aware as  
 to what lies before them, and to  
 what they have been committed.  
 We have reason to doubt that  
 they are aware of this. And while  
 we cannot speak for the other de-  
 nominations concerned, it is a  
 question whether their adher-  
 ents are aware of the full implica-  
 tions. Unless this is so, there is  
 every reason to believe that dis-  
 sident congregations will spring  
 up and add to our divisions and  
 further bewilder men's minds  
 and consciences.

It is for these reasons and  
 others of less importance that we  
 are compelled to state that it is

our conscientious conviction that  
 to inaugurate "the new Church"  
 now would be a disastrous error  
 and a definite set-back to the  
 cause of reunion, from which it  
 would take years to recover. It is  
 a moral duty (as Archbishop  
 Temple stated) to make a frank  
 and clear statement if there is  
 conscientious conviction that  
 grave harm will result to the  
 Church as a whole.

We therefore appeal to the  
 Joint Negotiating Committee,  
 even at this late hour, to refrain  
 from implementing the Scheme  
 as it now stands, and from inau-  
 gurating the new Church in Sep-  
 tember, in order to allow the  
 whole matter to come under re-



St. Paul



view at the Lambeth Conference in 1948. This would be an act of charity towards thousands of Christians of all denominations who are profoundly disturbed, as well as an act of "respect of conscience"—a principle firmly held by Anglicans and at the very heart of Nonconformist piety and religion.

We do not challenge the right of the Joint Committee now to inaugurate the Church nor do we doubt their sincerity in wishing to do so. We appeal to them not to insist upon their rights nor to doubt our sincerity in asking them to do this. We are convinced that patience now would bear much fruit and lead us to that better thing which God has in store for us.

(Signed) A. F. Joseph, S. S. J. E.,  
Acting Chairman, Council for  
the Defence of Church Principles

A. G. Blood,  
Secretary, C. D. C. P.

Raymond Raynes, C. R.,  
Member of the Council

# A Provence Pilgrimage

By WILLIAM LESTER PHILLIPS

**P**ROBABLY every writer has moments when he wonders whether anyone has ever shown any interest in or read what he has given to the world by way of books and articles in magazines. So this is a belated tribute to an article by Miss Letitia Stockett, which appeared a number of years ago in the Holy Cross Magazine, and in which she described a visit to Les Saintes-Maries-de-la-mer on the shores of the Mediterranean in Southern France. Her story was so fascinating and her account so vivid that I made up my mind right away that I would visit that remote little town and see for myself all the interesting things which she had so graphically described.

In order to make my visit more interesting and profitable I began to read all I could find out about the legend of the settlement in Provence by the Holy Family of Bethany—a story believed most profoundly by some scholars and rejected most emphatically by others. The story is as follows:

## Bible Refugees

When persecution came to the Christians in Palestine after the death of Stephen, the Saints of Bethany, Lazarus, Martha, and Mary Magdalene, along with Mary Salome and Mary, the mother of James, Maximin and others, were placed in a boat without sails or oars and set adrift on the sea to perish. The handmaid Sarah pleaded to go with them, and at the prayers of the Saints she was wafted through the air to their boat. Then angels guided this vessel until finally they reached land near Marseilles and from this spot they branched out to convert the heathen. If we strip this story of its legendary accumulations, it might well be

possible that this group did flee from persecutions, and Marseilles would be a natural port to go as it was a well-known port. At any rate the story of Provence was evangelized by the Bethany group and their followers has persisted since early days and deserves some consideration. The Holy Land has never hesitated to point out burial places for all its saints, and the final resting places of the early missionaries are shown on in Southern France. In fact, the places have claimed to possess the body of the Magdalen, but Venice has now practically given up its claim.

One fine day in May, I found myself on a bus leaving Avignon early in the morning on my way to Les Saintes-Maries-de-la-Mer. In case some readers may not have seen Miss Stockett's article the little town is built around a church in which are found the relics of Mary, Salome, and Mary the mother of James, and Sarah the handmaid. (I was not surprised when I was also told that the bodies of the Holy Innocents were found under the chancel. That was a little too much for credulity.) Twice a year gypsies come to the town to view the relics of their patron, Sarah, to pray their devotions, to feast and to have their horses blessed. The Church itself is most interesting with its battlement roof and well of water in the center of the nave, for it had to serve as a fortress during the Saracen invasions.

An American girl from the town and I prowled around in a crypt under the chancel with a candle borrowed (?) from a rack outside, hunting for relics of Sarah, but it was dark to distinguish anything clearly. So my companion, who



Garden Crucifix



which was better than mine, the inquiries at the rectory. I did not hear what the housekeeper said, but with an amused smile, my friend led me back to the crypt. At the entrance she looked around the corner and the second the place was flooded with light from electric bulbs, which we certainly had never expected to find miles from any city town. On an altar erected originally to Mithras, in a dirty bowl with dirty glass in the front lay Sarah's bones. Again I was not spiritually moved, but at least I was impressed. I think I was more intrigued by a notice pinned in the Church which announced that women with low-cut dresses and short sleeves would not be admitted to communion. Who in this remote town would be dressed in such modern styles? Probably the housekeeper could have explained with interest what the ladies wore.

### St. Martha's Shrine

On returning to Avignon I decided to make a pilgrimage to other spots in Provence connected with these early missionaries. My next stop was at Tarascon, where Martha lived and died, and where legend has her overcoming a dragon which harried the people. But alas! I could catch only a glimpse of her orophagus above the crypt door. It was flood-water tide in the river and the chapel was knee-deep with water. I wished for that she had controlled dragons rather than dragons.

At Marseilles the Abbaye of St. Victor is built over the crypt connected with Lazarus, who is reputed to be the first bishop of the district. There is a large crypt with several rooms of architecturally most interesting. A man and a boy showed me through the various historic spots, pointing out where Mary Magdalene used to kneel to

make her confession to Lazarus, where they lived, and even a large piece of the Cross on which St. Andrew died. I would have been much more impressed if they hadn't roared with amusement at each story they told me and at each relic which they pointed out.

My chief pilgrimage was to a cave in the Sainte Baume mountains back of Marseilles and to the little village of Saint Maximin; for here are the chief places connected with Mary Magdalene, one of my patron Saints. It was not the season for busses and I had to hire a car and chauffeur to reach these places and hope that my poor French would carry me through and help me to un-

derstand what I wanted to learn.

The ride from the city was beautiful as we passed by lovely homes and then along country roads where some fields were blood-red with poppies and others a vivid yellow with (I believe) broom. Then we left the fertile land behind and started climbing up into the rugged and barren mountain country. There were no signs of a cave anywhere and finally I reminded the driver why I was there. He smiled amiably and motioned on ahead. We crossed the summit of the range and I was resigning myself to a joy-ride rather than a pilgrimage when my chauffeur called out "Sainte Baume" and pointed half-way up the side of a moun-



*Madonna of the Rose Garden—Luini*



tain. We stopped near an inn and he told me I had to walk this last mile as he could go no further. A path marked with arrows on rocks and trees led thru scrub holly bushes, and finally I arrived at the foot of a staircase cut out of the solid rock and leading up the crag to the cavern. All along the steps were stations of the Cross. At last, I arrived on a large platform cut out of the solid rock, with a small building at each side, and at the rear the entrance to the cavern.

### St. Mary Magdalene

In this grotto, according to the legend, Mary Magdalene spent the last years of her life in repentance and prayer. Saints and sinners, popes and kings have visited this spot to kneel in her honour, to seek her intercession, and to pray for forgiveness for their sins. I entered the cave with a feeling almost of awe and to my amazement everything was immaculate. I had seen so many dirty shrines that I was quite reconciled to a grotto being dirty and dusty. Instead, in the center of a cleanly-swept stone floor, there stood a beautiful marble altar adorned with spotless linen and with fresh and fragrant lilies. Behind the altar there was an exquisitely carved statue of the Magdalene without a speck of dust. There was a happy absence of tawdry offerings and messy shrines—just the rugged walls and roof of a large cave, and only the sound of water dripping somewhere in the background. It is impossible to describe how I felt as I stood there for a moment in Sainte Baume, the goal of my pilgrimage. I stood only for a moment because kneeling here and pleading for the prayers of this great penitent was as natural as breathing. Even if some others doubt that Mary Magdalene ever saw Sainte Baume, it is a holy spot where she has been venerated for centuries, and it is sanc-

tified by millions of prayers. Who knows how many lives have been changed and turned more perfectly to God because of their prayers of penitence offered in this place? I only hope that I, for one, can remain true to the promises I made on that May afternoon at Sainte Baume.

The attendants at the little store in one of the buildings on the platform were most attentive to me. When I asked for a drink of water, they carefully made sure I was still not overheated from my walk and climb up the cliff, and then sent one back with a cup into the grotto to a pool of ice-cold water which seeps through the roof.

On the top of this mountain there is a small chapel on the spot where legend says the angels carried Mary Magdalene seven times a day for the Divine Office. I didn't try to locate the place or climb to it. Only an angelic elevator could have got me any higher up that cliff. Anyway, I don't believe the Divine Office was in use in her day. Why do such silly legends have to be invented to detract from sensible holy things?

### Relics

The last part of my pilgrimage on that day was the ride to Saint Maximin, down past the fields where Caesar won his victories. Here again we found a small town dominated by an immense Church whose façade is still unfinished, although the building was erected before the Saracen invasions in Provence. Here Maximin of the boat trip from Palestine had settled, and here Mary Magdalene came as she felt her last illness approach. After receiving the last Sacrament from her friend, she died and was buried in an alabaster sarcophagus in the crypt of the Church. As the Saracens approached her body was hastily removed from its conspicuous tomb, and placed in an

inferior coffin with two parchments to state whose body was buried there. The entrance to the crypt was carefully sealed, the time the invasions were over all records, probably oral traditions, were lost as to the location of the chapel, but the story persisted that the bodies were sealed up somewhere within the confines of the Church. Finally excavations were made and about half-way down the nave on the Gospel side the walled entrance to the crypt was located. Several sarcophagi were found there and in one of the less conspicuous ones was the skeleton of a woman with two parchments reading "Here lies the body of Mary Magdalene." In Rome there has been venerated a piece of skull bone which was claimed to be relic of the saint. The skull of this tomb lacked a similar piece of bone and upon taking the skull to Rome it was learned that it had come from this body of Saint Maximin.

Now on an altar in the crypt there is a golden reliquary made in the form of a woman's head. Thru its open front we see and venerate the skull of Mary Magdalene.

Critics may tell us that the stories are all humbug, that the Saints of Bethany died in Palestine and are buried there in unknown graves. But Provence will never give up its treasured belief that their country was converted by these Saints, that Lazarus was the first bishop of Marseilles, that Martha lived and died at Tarascon, and that Mary Magdalene lived in Sainte Baume and died and was buried at Saint Maximin. And she has centuries of such belief behind her claims.

(Fr. Phillips' readers may be interested also in John W. Taylor's careful and sympathetic study of these legends in *THE COMING OF THE SAINT* (Methuen); and still more in the shrine at Rocamadour of Zacchaeus, another of the Magdalene's reputed shipmates.—Ed.)



# The Feast of Corpus Christi

By SISTER MARY THEODORA, C.S.M.

THE Festival of Corpus Christi may be traced back to the middle of the great thirteenth century. Like many other feast day in the kalendar, it made its first appearance as a spontaneous outburst of devotion in a local observance which was later authorized for general

## Background

To understand this development we need only to recall the spirit of that famous age. The crusades which began in 1096 and lasted on into the thirteenth century failed in their immediate object, but they had nevertheless far-reaching effects in the history of Europe. Whatever political motives were involved in the movement, the direct appeal had been to the religious emotions of the masses, and forces were unloosed which found later expression in various channels. We may recall that the 13th century witnessed the appearance of such multifarious movements as the invention of gunpowder and the escape; the foundation of

many universities such as those of Paris and Oxford; the blossoming of art and poetry in Giotto and Dante; the signing of Magna Carta; the erection of great cathedrals; the foundation of new religious orders, notably the Franciscan and the Dominican; the appearance of such personalities as Roger Bacon, St. Louis, Pope Innocent III, Albertus Magnus, Thomas Aquinas, to mention but a few. Soldiers who had ventured life and fortune to rescue the Holy Land from the infidels, returned home, still aflame, in spite of failure, with dynamic energy, which sought expression in religious devotion as well as in other activities. The failure of their ardent hopes seemed only to stimulate the desire to make reparations to our Lord for all the insults He had suffered in His earthly sojourn as well as in the desecration of the Holy Land where His holy feet had trod.

Inspired by such a background, Blessed Juliana, a nun in a convent near Liège, had a vision which she interpreted as

an appeal for a special feast in honor of the Blessed Sacrament. She induced a humble priest to compile an office, some fragments of which have come down to us, and after much delay Robert de Toroto, Bishop of Liège, issued in 1246 a decree setting apart in his diocese the Thursday after Trinity Sunday for the observance of the feast of Corpus Christi. Robert was succeeded by Henry of Gueldres who was indifferent to the new rite, but Blessed Juliana, who died in 1258, had besought an holy anchoress to pray that the festival might be revived. From the hole in the wall of her cell in St. Martin's, Liège, Eve, this recluse, besought the clergy as they passed, to exert their influence toward this end. A petition was finally sent to Rome. In 1261, Jacques Pantaléon, himself a Frenchman, had just been elected pope and assumed the title of Urban IV. He had been a former archdeacon of Liège and had witnessed the celebration of the new festival. When the petition to confirm the action of the late Bishop



*Corpus Christi Procession*



Robert came through Dame Eve's intercession, Thomas Aquinas had already submitted a similar request. The Pope immediately commissioned him to compile an office, and most graciously wrote a letter to the anchoress assuring her of the answer to her prayer and enclosing a copy of the new office.

### Processions

The Corpus Christi procession, like the feast itself, apparently began as a local devotion. France has sometimes been called "the eldest daughter of the Church," and she has often indulged in an elder daughter's prerogative in taking the initiative. So far as can be ascertained from existing records, the first processions took place in France. Mention of such occurs in the Acta of local Councils, one at Sens in 1320, another at Tournai in 1325, and one at Paris in 1323. To the minutes of the Councils of Paris and Sens these words are added;

"As to the solemn processions made on Thursday's feast, when the Holy Sacrament is carried, seeing that it seems to have been introduced in these our times by a sort of inspiration, we prescribe nothing at present and leave all concerning it to the devotion of the clergy and people."

In a chronicle of the Church of Milan it is noted that "On Thursday, May 24, 1404, the Body of Christ was for the first time solemnly carried through the streets of Padua and this practice has since become the custom."

The Church of Rome seems to have made no official declaration in regard to such processions until the Council of Trent in the sixteenth century. This Council declared:

"There has been piously and religiously introduced into God's Church the practice that each year, on a certain special feast,



the august and venerable Sacrament should be honoured with singular veneration and solemnity, and that it should be reverently and with every honour carried through the public roads and places. For it is most just that certain holidays should be appointed whereon all Christians should, with special and unusual demonstration evince their gratitude and mindfulness toward their common Lord and Redeemer, for this so unspeakable and truly divine favor, in which is represented His victory and triumph over death."

### The Mass and Office

Although St. Thomas Aquinas was only thirty-seven years of age at the time he was commissioned to prepare the liturgical rites for the Feast of Corpus Christi, he



was within ten years of his death and was rapidly reaching the zenith of his career as a saint, scholar, and theologian. His brilliant intellect, an endowment of nature, had been richly cultivated in the best schools of learning in Europe; his childish vocation had been moulded first a pupil with the Benedictines at Monte Cassino, later as a member of the Order of St. Dominic. Though summoned often as counsellor to both kings of France and princes of the church, he kept himself unspotted from the world and again and again refused ecclesiastical preferment and zealously pursued his theological study and spiritual ministration.

The attacks which the Gnostics of the early centuries had directed against the personality and the human and divine natures of our Lord were now directed to the reality and nature of His presence in the Blessed Sacrament. St. Thomas had been recently engaged in a brilliant confutation of such attacks. Thus he approached his new undertaking, well equipped both in theological learning and in devotion. No man has ever achieved a greater monument. Wherever the Western Church has penetrated, on Corpus Christi, Benediction, or in private devotion, his hymns have been sung in his office repeated.

The propers of the Mass, the antiphons and responses in the choir offices, are a marvelous cornucopia of types and figures from the Old and the New Testament. The hymns embody deep theological mysteries in inspired poetic form. No translation can produce perfectly the majestic rhythm and cadence of the Latin original but even in a vernacular they seem a foretaste of the "new song before the throne." The lessons in the Roman office are taken from St. Paul's account of his special revelation of the



ution, from sermons by St. Thomas himself, and from homilies on the Blessed Sacrament by Augustine.

In the judgment of competent liturgical critics, the office justly deserves the highest place for literary and devotional merit, with the Advent cycle its only possible rival.

### Significance of the Feast

It is true that the institution of the Blessed Sacrament is solemnly commemorated on Maundy Thursday, but it is more as one of the events in Holy Week, and it is overshadowed by the sorrowful mysteries of the Passion. Loving devotion longed to express itself in a more elaborate and joyful act of worship than was possible amid the solemn rites of the Triduum. Thus it came to pass that the Feast of Corpus Christi was fittingly assigned to Thursday after Trinity Sunday. It is the culmination of the whole cycle of the Christian year; it sums up all the mysteries commemorated from the Incarnation to the Resurrection, Ascension and Pentecost. It is the great extension of the Incarnation, for here our Lord Emmanuel comes to us again and, as the shepherds and the wise men hastened to offer their adoration, so the faithful today kneel in worship before their Lord. Much attention is rightly paid today to the duty of intercession and thanksgiving but the call to worship is often passed over. There can be no better preparation for the adoration of the Lamb in heaven than a devout participation in a great Corpus Christi Mass and Procession.

If anyone feels inhibition or repugnance in joining in such a service, let him read, "meekly kneeling on his knees," the account of the institution as given in the Gospels and to St. Paul by special revelation; let him ask, "What did our Lord mean when

He said "This is My Body?" There are two words in Greek translated "is"—in each case the one used here expresses absolute existence—the "I am" of the Creator in contrast with the "I become" of the creature. If our Lord meant what the words imply, He is present, and where He is, He is to be worshipped. Meditating upon this truth and the witness that the Church has borne to its literal interpretation from Pentecost to the latest Corpus Christi celebration, what can any honest, humble Christian do but cry out with Thomas the Apostle, "My Lord and my God," and with Thomas of Aquinas

"Therefore we before Him bending

This great Sacrament revere:  
Types and shadows have their ending

For the newer rite is here;  
Faith our outward sense befriending  
Makes the inward vision clear."

In such an act of adoration the true ideal of worship is fulfilled.

"Worship is not merely the act of Christians who gaze upon an act of God; it is rather the act of Christ Himself in them—Christ in His Body glorifies the Father and His members share in what He does; the Holy Spirit prays within the Christian. It is as though a stream of love flows forth from God to mankind and returns to God through Jesus Christ; the Christians cast themselves into that stream and while their own efforts are called forth in full measure, the stream which is the essence of worship and praise is that of God Himself." (*The Gospel and the Catholic Church* by Ramsay.)



### Moment in the Mass

The water and the wine within  
the Cup  
Humanity, Divinity are fused.  
Unconsecrated, for the time is  
not yet Calvary.  
The Mass stands still,  
The priest's hands move, unseen  
by us  
Before the greater glimpse of  
God made Man—  
The Child of Mary whose submission to the Will of God  
Gave God to us.

No hint of sword to pierce the  
heart,  
No omen of Gethsemane,  
No foretaste of the Passion.  
The angels sing, the star hangs  
high.  
'Tis Christmas, and the Child  
within her arms  
Is Jesus Whom we hold within  
our hearts.

### Communion

So gently hast Thou wrought this  
chain  
That never do I feel its yoke  
Nor strain for freedom from its  
lovely tie.  
So sweetly is my heart bound to  
Thy Heart  
That I am lost in adoration in  
Thy light constraint.  
My heart submits, my soul finds  
rest  
Within Thy tender hands  
That hold my worst more gently  
than my best.

### Pentecost

O Holy God of God and Light of  
Light  
And Very God of Very God  
within  
When sky and earth are met, nor  
sound, nor sight—  
When leaping flame erases mortal  
time—  
These precious Pentecosts when  
fire meets Fire,  
These Holy Pentecosts when soul  
meets God!

—Katharine Morgan Terry



# The Industrial Christian Fellowship

By KENNETH R. TERRY

**T**HAT we are living in an age of crisis is no longer an academic question. Not only scholars and scientists are convinced of the peril to our civilization, but ordinary men and women living in a world of economic upheaval, social disintegration and the fear of future wars, know that our whole way of life is imperiled. A mere readjustment of economic policies and social conflicts will not help. These are but an indication of a deeper crisis before us. We have come to the end of an age, and the future is clouded with fear, doubt and despair. Our civilization has rejected the authority of God and in His place has, at one time or another, substituted Science, Economics, Race, and recently, State Authority.

Our great advance in Science with its increased control over nature has no solution to offer for controlling man who is apparently determined to destroy his existence. Our increased knowledge developed by specialization has led to compartmental thinking and has deprived us of a conscious realization of the fundamental unity of all knowledge as a revelation of God to man. In our attempts to rehabilitate our social structure on more functional lines (so often without reference to God and the fundamental importance of the human personality and of the basic unit of the family) we have become entangled in schemes which have resulted in the ideal of the "mass-man"—a lost cog in a meaningless jungle of irrational relationships. Briefly, man's ego-centric pre-occupation with himself apart from his relationship to God as perfectly revealed in Jesus Christ, has perverted his abilities and has disclosed their complete

inadequacy when divorced from God and His Purposes for man. As a consequent result of our misuse of God's gifts, the very advances in all fields of knowledge once thought capable of creating a better society have been turned to our destruction.

## The Present Crisis

Not only have we denied our creaturely dependence upon God, but even more fundamental, we have denied man's spiritual nature as a reality. "Society is no longer thought of as a means of fulfilling God's purpose for mankind."

The issues at stake are increasingly clear. Man has chosen false gods for his worship, gods based on his own self-conceit and refusal to conform to the will of His Creator. We are witnessing the worship of Mammon and the Crucifixion of Christ in our social order.

The fundamental problem before us is twofold. Individually, we must return to Christ with a greater determination to use His sacramental grace to enable us to be one in Christ. As members of society we must work in the world to restore the Kingdom of God. As individuals, we cannot isolate our religious convictions from their social implications. We can no longer pretend that it is possible to serve God while our society ignores and crucifies Him anew.

Fortunately the Church today has a greater realization of the problems which face men in society. Men and women who understand the profound implications of the Catholic Faith in everyday living are attempting to study our age in terms of the practical application of Christian principles to all phases of society.

None of man's activities in the world (political, economic, social) lie beyond the redemptive power of our Lord.

One group, the Industrial Christian Fellowship, is a body within the Church of England which has been striving to arouse the men and women of the Church to a realization of the task confronting the Church in the world. The Fellowship came into being by uniting the efforts of two older groups. The first group, the Navy Mission, founded in 1877 by Mrs. G. Nett, was an evangelistic body within the Church, training laymen, drawn from the ranks of the labor, to do religious and social work among men engaged in various types of work. The second, the Christian Social Union, under the leadership of Canon S. Holland, endeavored "to stir the consciences of the educated classes" to the social evils about them in the effort to show the social implications of the Gospel are an essential part of the orthodox teaching of the Church.

## The Fellowship Organized

After the last war and during the period of reconstruction in the early '20's, these two groups united their efforts. Taking the Archbishop's Fifth Committee Report on Christianity and Industrial Problems and the findings of the Lambeth Conference on the same subjects as the Charter, the I. C. F. began its work of urging men and women to realize that Christ is "the Lord of All Life"—economic and political as well as individual. The task was first to understand the problems with which their message would have to deal. It was necessary to clarify the nature



Faith from the confusions which existed in the minds of the Christians. Religion is not a "pep" administered to the unfortunate by the fortunate in order to preserve quiet, nor is it a flight from the evils in the world to a realm of spiritual indifference.

The message of the I. C. F. is something new. It is, in a deep sense, a return to the teachings of the Lord in the Gospel and to the experience of Christians embodied in the Creeds and the Sacraments.

Two problems became immediately obvious. It was first necessary to persuade people to face fundamental errors, and therefore, fundamental remedies. Unless basic issues are righted, it is always easy to adopt quick and easy "short-cuts" which, while apparently remedial, fail to alter the cause of the initial problem.

The other problem was to reach the people in their minds the

sense "of the real union which exists between the individualistic and social aspects of the Kingdom of God." Christianity is not merely a matter between the individual and God; it involves all of his relationships in society as well.

Having shown the necessity of a personal allegiance to Christ as the "Lord of All Life," the fact had to be faced that our society had denied His Kingship in its social, industrial and international life. Men and women must be made to realize the underlying fallacy of our age,—namely, its assertion that the world can be run without reference to God. Also, basic assumptions of social action must be constantly examined to prevent the misdirection of the world's political and economic life.

This insistence on the social aspect of Christianity is not an attempt to add a so-called "Social

Gospel" to an accepted Christianity, but is a restoration of the fullness of the Catholic Faith and its practice as put forth in the Gospels, Creeds and Sacraments. The I. C. F. has as its purpose the realization of "man's true life as revealed in Christ, and his true place in the Eternal Purpose working in History."

### Field of Activity

To further this aim and to achieve this result, the members of the I. C. F. have left the peaceful isolated seclusion of comfortable rectories in order to meet with all types and classes of people. Father W. G. Peck, for example, writes of addressing "public schoolboys, University students, working men and women, and business and professional men." In February, 1946, he "travelled a thousand miles and spoke in public nineteen times. Diversity of work though refreshing in some ways, is exacting in others. To lecture in Trinity College, Cambridge, with a Regius Professor presiding, on a Sunday evening, and a few days later to be talking to a gathering of working men in Lancashire, puts a strain upon one's power of adaptation." Such work requires a thorough knowledge of the Christian Faith and Churchmanship on the one hand, and of social, economic and industrial matters on the other hand.

Granted the necessity of such work today, how can it be effected? Because the nature of the work is essentially evangelistic, it has been an excellent means of utilizing lay-workers. Their work is various. Some of the I. C. F. are in an extra-parochial position, supported by a Deanery or group of parishes. Their task is to meet in open-air gatherings and to bring crowds together in order to bring their listeners to a closer knowledge of Christ and His Gospel, and to appeal to





them to apply His Principles in the solution of the economic and social problems that confront them.

Another opportunity is found during dinner hours in factories. With the permission of the employers, these Missioners meet with the men wherever they are assembled to preach the Christian Faith. Some Missioners are attached to a parish as lay-readers, the I. C. F. contributing in part to their salary. In such a capacity they assist the parish priest in the ordinary work of the parish carrying the message of the Fellowship into the local Churches. Study groups are formed and an active interest in the local problems is encouraged resulting in the correction of evils in society. Christians are taught to witness to the Christian Faith in existing situations.

### Clerical Support

Besides the lay-Missioners there also exists a staff of clerical Directors who take the same message to other sections of society. Every opportunity to witness to the Faith and its vital concern with everyday problems is utilized: speaking at Rotary clubs, with groups of employers and business men and conferences between the Church and the world, meeting with town councils and school groups, etc. . . . With the support of the Archbishops of Canterbury, York and Wales, and of the Primus of the Episcopal Church of Scotland, special services are held in the Churches on the Sunday preceding May Day (Labor Day). This Sunday came to be known as Industrial Sunday, and its purpose is to call the Church to a consideration of the right Christian attitude towards industry and its problems and to explain the function of the I. C. F.

One of the most valuable means of spreading the Gospel of Christ is through what is known

as a "Crusade." A group of fifty to one hundred members of the I. C. F. "attack" a local area "en masse." Each night they take their stand at various popular meeting places and a team of the I. C. F. discusses their message and answers questions about the relationship between religion and society. Consecutive constructive teaching is given stating the Christian Faith and its application to present conditions, not mere random addresses. Besides these outdoor meetings, representatives of the Church, employers, and organized labor meet together in conference and debate to discover common grounds where cooperation is possible. Mass meetings and smaller gatherings for various sections of society are held. Sunday, the pulpits are occupied by the Crusaders and their message is given to the local parish. "At the end of a Crusade the whole area is awakened to a new sense of the greatness of the Christian religion," and much misunderstanding about the nature of the Church has been cleared up and a more comprehensive view of the Catholic Faith in relation to society has been put forth.

In order to make their work more effective, a concerted effort is made to encourage men and

women to devote their time to serious study of present day problems. Numerous books and tracts on business, education, financial and labor problems have been published.

### Study Groups

In the "Schools on the Kingdom of God and Social Regeneration," the clergy are provided with the opportunity for study and discussion of the principles of the Christian social order. Usually these schools are organized on the basis of diocesan meetings. They last three days with lectures in the mornings, study circles in the afternoon followed by evening discussion groups. At their Headquarters, Westminster, a group of men and women meet frequently for discussion of problems and for publication of their findings. The Message Committee—a permanent group responsible for the main publications of the I. C. F.—also provides literature for the use of speakers and constructive criticism which will serve as the basis of a Catholic sociology.

One of the great plans for the future is the establishment of a Training College for the Missioners, to which clergy could be sent for refresher courses in social theology, and to serve as a conference center. Such a college would also provide short courses for laymen and women who will get leave from their work for a period and then return to bear witness to the Faith in the factory, workshop, mine or wherever they are employed. Only by such active and coordinated effort on the part of the laity using the opportunities of evangelism daily afforded by their various professions, crafts and occupations, will our society become Christian.

To give some idea of the scope and possibilities that such evangelistic work afford practicing Christians, it may be well to h



*Cloister at Holy Cross*



one missionary, Mr. Georgeaby, has accomplished. "The first stop was at a local Second-School, where I was to take part in a Bible quiz. Then on to a local factory, Thornycrofts, where for one-half hour I talked and answered questions. I told the men of the formation of face-cells and urged them to come together and arrange for meetings for prayer and discussion. The next stop was at University College where I took part in the discussion on International Relations in the light of the U. N. The afternoon was spent first in a visit to another school, and then a visit to the Secretary of the United Christian Council to discuss plans of the Save Europe League." Another missionary speaks of his experiences in one factory. . . . "The first stop is a factory to discuss with the men during their free time the implications of the Faith and their work. Then to a meeting with the local juvenile delinquency courts; then a three more factory meetings; then a discussion group of men and women at the local parish." His total engagements for the year amounted to over a thousand, of which some 480 were open-air meetings and the others were open-air meetings, study groups, sermons and committee work. By such means Christians are learning the meaning of being "fellow-workers with Christ."

### Faith and Action

In all attempts to actualize a better world there is ever present the danger that we interest ourselves in schemes without a deeper realization that what is needed is a personal conversion to God, a life of personal holiness. What the world needs is not great many more and a great many better servants of God. It must always be stressed that personal holiness is the most effective means by which God can work in the world. If He is to

use us to further His Kingdom, we must be one with Him—a "new creation." That is a fundamental assumption implicit in all that has been said concerning the need of Christians to work for the Kingdom of God. However, we must always remember too that there is a twofold relationship in a Christian's life . . . one's relationship to God and one's relationship to the world in which he lives. Neither one can be ignored.

As Father Hebert, S. S. M. has said in his book, *Liturgy and Society*, "The Incarnation of the Son of God claims the Kingdom for God over the whole of human life. It is wrong to assume that the concern of Christianity is only with the religious life of the individual, and the endeavor of a select circle of devout people to live a sanctified life and attain individual perfection; it is the denial of the Incarnation. The method of the Incarnation means that the separation of 'sacred' and 'secular' is broken down. Christianity is deeply concerned with secular activities of every kind; not so that the sacred becomes secularized, but so that the secular activities are redeemed to God."

What the I. C. F. has accomplished and is accomplishing in England offers a challenge to practising Churchmen in our own country. In the aftermath of the war, many had hoped that our Churches would be filled with men and women who had rediscovered their faith through their experiences in the armed forces. That hope is now seen to be vain indeed. I venture to suggest that one of the reasons is due to the Church's failure to preach the Gospel of Christ in compelling terms of personal sacrifice and creative work for the redemption of the world through our Lord. Too often we fail to preach a vital, living Christianity which is concerned not only with the in-

dividual but with him in his relationship to the world. Our laity must be made to realize their part in redeeming not only their own lives but the society in which they live. And this will involve a deeper knowledge of the Catholic Faith and a willingness to make difficult readjustments in their thinking and in their lives. We must realize that the Catholic Faith with its insistence upon the fact of the Incarnation and all of its fullest implications, is not a "school for the pious, but the home for all people." Catholicism is not 'pietism,' nor is it concerned with a full acquaintance with the niceties of liturgical propriety. Christianity is concerned with living the Christian life in the world.

Such is the aim of the I. C. F.—to show the world its need of God and His Grace, to point to the Cross of Christ as the means of our redemption, to stir Christians to a realization of their duty to witness to the social life of the Church.

But we must remind ourselves of the purpose of that witness. . . . the final aim and purpose of the social witness of the Church must be in accordance with the conception of the Divine Kingdom. Good wages, healthy homes, open spaces and freedom of speech may be sufficient ideals for a Garden City, but until Holiness of life, and righteousness of relationships between man and man are living factors, evil will win fresh forms of power over the souls of men. The Kingdom we seek is one in which men are set free to worship and serve in the Kingdom of God. 'Man's chief end is to glorify God and enjoy Him forever.'

(For information about the I. C. F. write to:  
The General Director, I. C. F.  
The Vicarage, 1 Broadway,  
Westminster, S. W. 1.  
London, England.)



# Camp Schlueter

## An Experiment in Religious Education

By PAUL C. WEED, Jr.

**N**EAR the little village of West Cornwall on the Housatonic River in Connecticut there is a large farm where every summer boys and girls from city churches come to live for a few weeks. In the woods near the river there is a house where the girls live, and a short way down the road is an attractive white building which has a dining hall and kitchen downstairs and a dormitory for the boys to sleep in upstairs. Besides these buildings there are two barns used for recreation next to the large playing field, and the various buildings used for farming purposes. But the most substantial building on the property is a stone chapel with a bell hung in the belfry above the roof.

The Chapel forms the heart of the life that is lived at Camp Schlueter during the summer months. Here the Eucharist is celebrated each morning and the boys and girls come to offer their worship to God. From time to time there are corporate communions, and nearly every day there are some who make their communions because it is their birthday or they have some friend they wish to pray for.

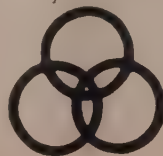
Here in the Chapel every evening they come together again for evening prayers. One of the boys leads the prayers and reads the Bible lesson. Everyone joins in the psalms of praise and in the confession of sin. Prayers are ended with this, "The peace of our Lord Jesus Christ, and the virtue of His sacred Passion, and the sign of His most Holy Cross be between us and all that may hurt us, now and in the hour of our death."

During the day there are many activities for the young people. Every one has a job to do. Work

is part of the normal living day by day, just as it is in family life. Some help on the farm. There are the grounds to keep cleared, trees and brush to be cut out of the woods. Some help prepare the food, and there are dishes to be washed and floors to be cleaned. Sometimes the whole camp will have a work project, such as making a trail, or building a shrine by the roadside. The work never becomes drudgery, there are always two who work together. It all becomes part of what God means us to do day by day.

Besides work, there is play. There are all sorts of games, baseball, basketball, volley ball and football. Sometimes the boys play against the girls, sometimes each has his own game. There is leisure too, when there is time to build huts in the woods, or just to sit and talk. On some days there will be a hike, or some other kind of expedition. There is swimming on every sunny day. When it rains there is craft work. Sometimes there is a catechism class, or a special course of instruction for those preparing for confirmation. In the evenings there may be a play given by a group of the boys and girls. Or there may be a walk to town and a visit to the store for ice cream or candy. Sometimes there are night hikes through the woods and over the hills with flashlights.

Worship, work and play, these form the activities of these children at Camp Schlueter, just as they form the normal healthy activity of every Christian family.



And these are so woven together as to form an integrated Christian living. But in the midst of this busy, happy life it is the Eucharist that becomes the most important event. It is as if the Lord came down from heaven each morning just so He could be with us in all our work and play throughout the day. He never tires of going to the Eucharist because there one goes to meet a Person, One whose inexhaustible love reaches down to the least of us. This is why for a few weeks at Camp Schlueter we teach more about God than in a whole year of Sunday School classes.

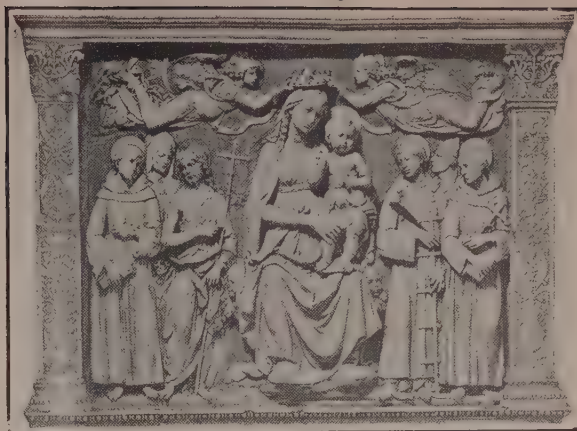
Christianity is above all a way of life, a way of living in the world. Our Lord Jesus Christ is brought into everything we do. It is a way of living together. The priest at Camp Schlueter lives with the children. He is there as the Father in God, to listen to them, to talk, to laugh with them, to watch over their health, and to make sure they have enough clothes and food. The counsellors and camp master are in charge of discipline. When the young people find that the priest celebrates our Lord's Sacrifice with them in their play and work, and that he watches over them by night, and goes with them on their expeditions, they soon see that it is really our Lord who cares for them. They acquire a knowledge of God from the atmosphere in which they live. A few weeks of such living can create a loyalty to our Lord which the attacks of the world cannot break. There will always be a remembrance in the minds of these people that at one time the Church was good to them, that one time it was easy and na-



work and play with our Lord  
part of that work and play.  
happiness of their daily liv-  
together will make it easier  
cept lovingly and with con-  
fidence the cross which the stern  
discipline of life in the world de-  
mands. It is the Eucharist that  
unites it. If we give our Lord a  
presence, His daily coming to us  
in the Sacrament of His Body  
and Blood can make all our life a  
sacrament.

Perhaps this ideal of Christian  
living can be taught in some  
other ways, through the home,  
the school, and the Parish  
Church. The problem of teach-  
ing religion, above all of teach-  
ing love for our Lord, is becom-  
ing more and more difficult.  
There is little opportunity for  
teaching the simple natural  
teachings of religion to children in  
a crowded home where the  
mother is away working all day.  
The schools are becoming more  
and more secular, and the multi-  
tude of experiments in progres-  
sive education make the mystery  
of learning still more mysterious.  
The Parish Church can have the  
child only for a short while, one  
day a week. During the rest of  
the week the child hardly ever  
comes into contact with the  
teachings of God. But even with the  
teaching at home, in school,  
or in church, there is little hope  
of making an integrated whole  
of the child's religious life.

But if one can get the children  
to stay, and for a few weeks in the  
country let them live a life where  
religion is a happy, normal part  
of their every-day activity, then  
they will have the important  
teachings of religion deeply im-  
pressed on their hearts, and they  
will learn to love our Lord as  
one who cares for them, who is  
with them, and who gave  
his life for them. This is what  
F. C. Schlueter does. It is more  
than an experiment, it has  
proved itself in the lives of those  
who have been there.



## The Creative Act in Vocation

By IRENE E. SOEHREN

SOME women collect love-let-  
ters. I collect letters more  
rare and precious still—let-  
ters in which wisdom is garnered,  
letters in which the Spirit of God  
has spoken.

Great letters are like great  
books whose counsels can be  
shared. So I give you this letter  
on Religious Vocation. Many  
years ago I believed that I had  
received the divine invitation of  
which it speaks. But the call was  
not heralded with the clear fan-  
fare and flourish of trumpets.  
How could I know that I was not  
deceived by vain imaginings?  
How be sure that the whisperings  
I had heard were the voice of the  
Perfect Lover?

From an English nun this an-  
swer came:

"My dear—,

"First and foremost, you must  
get clear about vocation. It has  
*nothing* whatever to do with any  
spiritual state or experience or  
knowledge, or anything personal  
at all. It is a pure act of love on  
God's part, a free gift, His pur-  
pose from all eternity for that  
soul. And with the gift, the call,  
He gives the power of response,  
of continuous fulfillment. The  
capacity is in the soul. That is all  
her part—to develop it.

"Further, the call is an invita-

tion, not a command. The soul  
can refuse, without sin though  
not without loss; she can never  
be what God meant her, though  
she may lead a useful life.

### What God Wants

"The sense of vocation is very  
strong in some people. The call  
becomes clear, and she knows  
that though all her own plans  
and ideas have been quite con-  
trary to such a call, there is noth-  
ing else for her to do. And she  
is at peace, and so she always will  
be whatever may come, however  
hard things may be, however  
many obstacles she has to over-  
come. She just cannot do any-  
thing else. It is stronger than  
herself, unsought, unchosen, the  
irresistible drawing of the Will  
of God.

"It is that that people cannot  
understand and which they find  
so baffling and aggravating. The  
soul remains calm, unmoved, un-  
able to argue or justify her ac-  
tion. She needs must. That is the  
rock of our life. It is of God, and  
obedience to that compelling  
love is of its very essence. States  
of prayer, of mystical experience,  
aridities, etc., are mere phases  
and vary infinitely, and each soul  
passes through different ways as  
God sees fit. So, though the



broad outline may be the same, yet it is unwise and dangerous, especially for the inexperienced, to try and gauge their state. We are safe if we know our desire is to love and obey and to persevere in trying to do so more perfectly.

"Put away all other ideas. Reduce everything to the *one* thing. Get down to fundamentals—not your feelings but what God wants of you, what He wills. Is this thought of a vocation so strong that you could not rest your soul in peace unless you test your willingness and capacity to leave all for Him? If you feel that it is God's will, then you must try. It is His business to know your unworthiness, your calculating spirit, your little faith, your inexperience, ignorance, faultiness, etc., etc.; and still He calls, perhaps just because of it. In His infinite love He calls, desiring your love and seeing in you the capacity of a great response, the entry upon a richer life than you can imagine. And if He calls, it is a creative act, and all else will follow.

"Your part is to decide, 'Shall I answer?' If the answer is 'Yes, with my whole soul,' then everything is in His Hands, your whole spiritual development and all the material ways and means. That is all that matters. . . .

"As to the actual time when you should go, I do not honestly feel I can speak; though I agree with Mother that you do not want to waste time. You must be doing all you do with a definite purpose and aim. To drift, hoping things will turn out somehow, is fatal. Think things out, decide, put away all feelings and doubts, and *act*.

Much love,  
Yours affectionately,  
M. M."

Sometimes I believe that only those who have heard that call can ever fully understand it. Only the few can hear it. This letter is for those who can.

## Press Notes

The Director of Religious Education in a large parish ordered thirty copies of our publication, *A Catechism on Christian Living*. A few weeks later she sent us a second order for an additional thirty. If, in your parish, you have a Director, perhaps you will mention this book. It contains a collection of Catechisms covering almost everything on The Church, Sacraments, Prayer, the Saints, etc., Heavy Paper, 75c.

*Lights And Shadows of The Sacred Ministry* by The Rev'd Archibald Campbell Knowles, D. D., (his "Practice of Religion" has sold over 100,000 copies), makes a splendid gift for priest or seminarist. Cloth \$2.50 Postpaid.

Father Spencer's book *They Saw The Lord* is enjoying a good sale. Purchase your copy from Morehouse-Gorham, 14 East 41st, Street, New York, 17, or from us. Cloth. \$3.00

The "Five-Cent Tract," along with the 5c cup of coffee and the 5c candy bar, seems to be on the way out. The Press has never been able to declare fat dividends, but we cannot, of course, be expected to sell at a loss. Con-

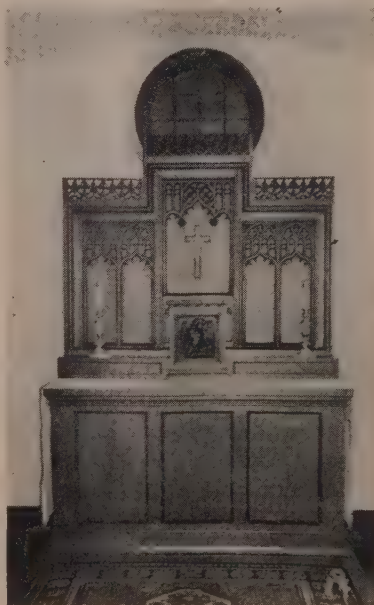
sequently, we have had to advance the price on some. To illustrate—at one time a certain Tract cost us 2c per copy from the printer. We sold it for 4c single copy (paying the postage)—and you would be amazed to know how many orders we received for one or two copies!—at \$3. per Hundred. Not a profit there. The same Tract now cost us just short of 5c per copy, and we shall have to advance it to 6c—\$6. per Hundred. By this you will see that we are simply rolling in wealth!

We do not have many advertisers in the HOLY CROSS MAGAZINE and we are, therefore, more anxious that our readers should mention the Magazine in writing to them. Please say you saw your ad in the HOLY CROSS MAGAZINE."

The slack season, for the Press, is upon us and we shall be grateful to the Reverend Clergy if they could place orders for use at this time. The latter part of August finds us very busy with orders received at this time. We have our prompt and careful attention. As always, we need more subscribers to the Magazine.

## Book Notes

*A Marriage Manual*, for the Administration of the Marriage and Family Canons in the Episcopal Church, by The Rt. Rev. James P. DeWolfe, Bishop of Long Island, (Morehouse-Gorham, New York, N. Y. 110 pp.) \$1.25; *Be Strong In The Lord*, Sermons and Addresses on Various Occasions, by the Rt. Rev. William T. Manning, rector of Morehouse-Gorham, New York, (196 pp.) \$2.50; *The Apostolic Ministry*, Essays on the History and the Doctrine of Episcopacy, prepared under the direction of the Rt. Rev. Kenneth E. Bishop of Oxford, (Morehouse-Gorham, New York, N. Y. 110 pp.) \$10.00.



## NEW RECORDS

—The Listener

Identification	Technical	Comment
Falla: <i>El Amor Brujo</i> . Leopold Stokowski and the Hollywood Bowl Orchestra. Miss Merriman, soprano. RCA-Victor DM-1089. Three discs. \$3.85.	There is little to choose between these two recordings. The Columbia recording is the more vivid of the two, with crisper rhythms and dynamic contrasts. Only in the popular <i>Ritual Fire Dance</i> does the Victor recording excel. Also Miss Merriman manages to sound more Spanish than does Miss Bruce, who sounds very tame.	A complete recording of Manuel de Falla's ballet <i>El Amor Brujo</i> has been needed for some time. Now, not one, but two recordings of this colorful work have appeared. <i>El Amor Brujo</i> was composed in 1915, shortly after de Falla returned to Spain from Paris. The work is the very quintessence of de Falla's Andalusian musical speech.
Falla: <i>El Amor Brujo</i> . Pittsburgh Symphony Orchestra conducted by Fritz Reiner. Carol Bruce, soprano. Columbia M-633. Three 12" discs. \$4.00.		
Stravinsky-Korsakov: Russian Easter Overture. The Philadelphia Orchestra, Eugene Ormandy, conductor. Columbia MX-276. Two 12" discs. \$3.00.	Colorful and vivid recording of a brilliant work.	Rimsky's <i>La Grande Paque Russe</i> tells in rich orchestral colors the glory of Easter Resurrection. A Russian chant opens the work, followed by a short section depicting the mystery and gloom of the sepulchre. The chant theme is developed in the characteristic modes of the Russian Church. The work closes with a final coda which conjures up the image of a great cathedral, the dazzling splendor of the Liturgy and the clanging bells proclaiming the glory of the Risen Christ.
Khachaturian: <i>Gayne</i> Ballet. Philharmonic-Symphony Orchestra of New York, conducted by Efrem Kurtz. RCA-Victor. Three 12" discs. \$4.00.	A telling and spirited reading of a complex and difficult score.	<i>Gayne</i> is one of the most remarkable works by a contemporary composer. It has everything—rhythm, color, and grand orchestration. <i>Gayne</i> was first performed at the Kirov Theatre for Opera and Ballet of the Leningrad State Academy in Molotov on 9 December 1942. The title role was danced by Anisimova, a ballerina who is mentioned as the new Pavlova. For the score Khachaturian was awarded the First Degree Stalin Prize. The action of the ballet takes place among the cotton pickers on a collective farm near Kolkhoz, Soviet Armenia. The <i>Sabre Dance</i> is exciting in both rhythm and tone color. The <i>Lullaby</i> is calm and has a wonderful Eastern flavor. The other sections are just as colorful. This is a set to own.
<i>Lullaby</i> (Cyril Scott) and <i>Far the Wind Whispering</i> (Lucky). Marian Anderson, contralto. Franz Rupp at piano. RCA-Victor. Single 10" disc. \$.75. (No. 10-1260)	Sound recording.	Two songs that have been included in many of Miss Anderson's recitals comprise this disc.
Down, <i>Servant and Soon-Will Be Done</i> . The Collegiate Chorale, Robert Shaw, conductor. RCA-Victor. Single 10" disc. \$.75 (No. 1277)	Robert Shaw and the Collegiate Chorale are "tops" in everything they do.	Two lesser-known spirituals sung superbly.

## RETREAT FOR PRIESTS

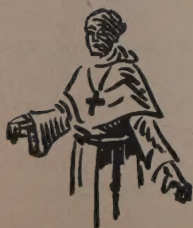
Holy Cross, West Park, N. Y.

September 15-19, 1947

(Monday evening through Friday Mass)

Conductor to be announced

For reservations address The Guest Master





## Community Intercessions

### Please Give Thanks With Us:

For the showing of the films on the work in Liberia and the talk on the work of the Order in Liberia by Father Kroll at Groton, Connecticut.

For the retreats given at Holy Cross Monastery during the month of May.

For the Retreat conducted by Father Harrison for the Sisters of the Transfiguration at Glendale, Ohio, May 16-22nd.

### Please Join Us In Praying:

For blessing on Father Superior's preaching at Bard College, Annandale, New York, on June 8th.

For the Retreat of the St. Stephen's Society in Upper Red Hook, New York by Father Adams. June 17th-20th.

For Father Kroll's work as chaplain of a young people's conference at Alfred, New York, June 22-28.

For Father Baldwin's work as chaplain of the Priests' Institute at Kent School, June 23-27.

For the Retreat of the Sisters of St. Helena at Versailles, Kentucky on June 29th to July 8th conducted by Father Adams, and also for the Retreat for the Associates of St. Helena at Versailles from July 9th-July 15th.

For the Retreat of the Community at Holy Cross, West Park, from July 21st-31st, and for the Annual Chapter Meeting on August 4th.

For the visit of the Father Superior to the meeting of the Young Churchmen at Port Arthur, Texas, on August 23rd.

For Father Adams' stay at Hoosac School, Hoosick, N. Y., from August 7th-29th.

## PRIESTS' INSTITUTE

Kent School, Kent, Connecticut

June 23-27, 1947

### COURSE I

"BAPTISM AND CONFIRMATION:" Lecturer: Dom Gregory Dix, O.S.B., of Nashdom Abbey, England. A study of the theology and liturgy of these two sacraments under the leadership of the great liturgical scholar and theologian of the Anglican Communion and author of *The Theology of Confirmation in Relation to Baptism*, *The Shape of the Liturgy*, etc. An unusual opportunity to study under this leader.

### COURSE II

"WHAT ARE BISHOPS AND WHY HAVE THEM?:" Lecturer: The Reverend Doctor Felix L. Cirlot. A study of the doctrine of Episcopacy, by the author of *The Early Eucharist*, *Christ and Divorce*, *Apostolic Succession and Anglicanism*, *Apostolic Succession at the Bar of Modern Scholarship*, etc.

Daily meditations by the Chaplain and a series of informal discussions at the evening sessions on such practical topics as the working of the new Marriage Canon, etc. The afternoons are free for rest and relaxation.

\* \* \* \* \*

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\* \* \* \* \*

The Priests' Institutes are sponsored by the AMERICAN CHURCH UNION to promote the study of pertinent questions before the Church and to combine this study with meditations and an ample opportunity for relaxation and fellowship. An invitation is issued to all clergy of the Church.

\* \* \* \* \*

## PRIESTS' INSTITUTE FOR THE MIDDLE WEST

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September 22-26, 1947

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## An Ordo of Worship and Intercession, June-July, 1947

Monday. G. Mass of 2nd Sunday after Trinity col. (2) of the Saints (3) for the faithful departed (4) <i>ad lib.</i>	For the Faithful Departed.
Tuesday. G. Mass of Trinity ii col. (2) of the Saints (3) <i>ad lib.</i>	For our benefactors.
St. Ephraem Syrus, C. D. Double. W. gl. cr.	For the Priests Associate.
Thursday. G. Mass as on June 17.	For the Confraternity of the Love of God.
Friday. G. Mass as on June 17.	For the sick and suffering.
Of St. Mary. Simple. W. gl. col. (2) of the Holy Spirit (3) for the Church or Bishop pref. B.V.M. (Veneration).	For Christian family life.
3d Sunday after Trinity. Semidouble. G. gl. col. (2) St. Alban, M. cr. pref. of Trinity.	For summer conferences and camps.
Vigil of St. John Baptist. W. col. (2) of St. Mary (3) for the Church or Bishop.	For all who bear prophetic witness to the Faith.
Nativity of St. John Baptist. Double I Cl. W. gl. (creed in churches dedicated to St. John only).	For the Community of Saint John the Baptist.
Within the Octave. Semidouble. W. gl. col. (2) of St. Mary (3) for the Church or Bishop.	For economic and social justice.
Within the Octave. Semidouble. W. Mass as on June 25.	For the growth of international arbitration.
Within the Octave. Semidouble. W. Mass as on June 25.	For the unemployed and unemployable.
St. Irenaeus, B.M. Double. R. Mass (a) of St. Irenaeus gl. col. (2) Vigil of SS. Peter and Paul L.G. Vigil or (b) of the Vigil V. col. (2) St. Irenaeus.	For the Seminarists Associate.
St. Peter the Apostle. Double I Cl. R. gl. col. (2) Trinity iv cr. pref. of Apostles L.G. Trinity IV.	For all bishops. (Commemoration of James Otis Sargent Huntington).
Commemoration of St. Paul. Greater Double. R. gl. col. (2) St. Peter (3) St. John Baptist cr. pref. of Apostles.	For the Order of the Holy Cross.
1. Precious Blood of Our Lord. Greater Double. R. gl. col. (2) St. John Baptist cr. pref. of Passiontide.	For the Society of the Oblates of Mount Calvary.
2. Visitation B.V.M. Double II Cl. W. gl. cr. pref. B.V.M.	For the Confraternity of the Christian Life.
3. Thursday. G. Mass of Trinity iv col. (2) of the Saints (3) <i>ad lib.</i>	For all penitents.
4. Friday. G. Mass as on July 3; or votive of Independence Day W. gl. cr.	For our country.
5. Of St. Mary. Simple. W. Mass as on June 21.	For all refugee children.
6. 5th Sunday after Trinity. Semidouble. G. gl. col. (2) of the Saints (3) <i>ad lib.</i> cr. pref. of Trinity.	For the peace of the world.
7. SS. Cyril and Methodius, Apostles of the Slavs. Double. W. gl.	For closer relations between Anglicans and Orthodox.
8. Tuesday. G. Mass of Trinity v col. (2) of the Saints (3) <i>ad lib.</i>	For St. Andrew's School.
9. Wednesday. G. Mass as on July 8.	For the increase of the ministry.
10. Thursday. G. Mass as on July 8.	For the Liberian Mission.
1. Friday. G. Mass as on July 8.	For the work of the Holy Cross Press.
2. St. John Gualbert, Abbot, double, W. gl.	For the growth of the religious life.
3. 6th Sunday after Trinity. Semidouble. G. gl. col. (2) of the Saints (3) <i>ad lib.</i> cr. pref. of Trinity.	For the reconciliation of all enemies.
4. St. Bonaventura, B.C.D. Double. W. gl. cr.	For all students of theology.
5. Tuesday. G. Mass of Trinity vi col. (2) of the Saints (3) <i>ad lib.</i>	For those in mental darkness.
6. Wednesday. G. Mass as on July 15.	For the growth of the contemplative life.

NOTE: On the days indicated in italics ordinary requiem and votive Masses may be said.



**PRIESTS' INSTITUTE**

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